

# **PANCHADASI**

**by Sri Vidyaranya Swami**

## **Chapter 3**

**Pancha Kosha Viveka Prakaranam**

**VERSES 1 TO 25**

**VOLUME 1**

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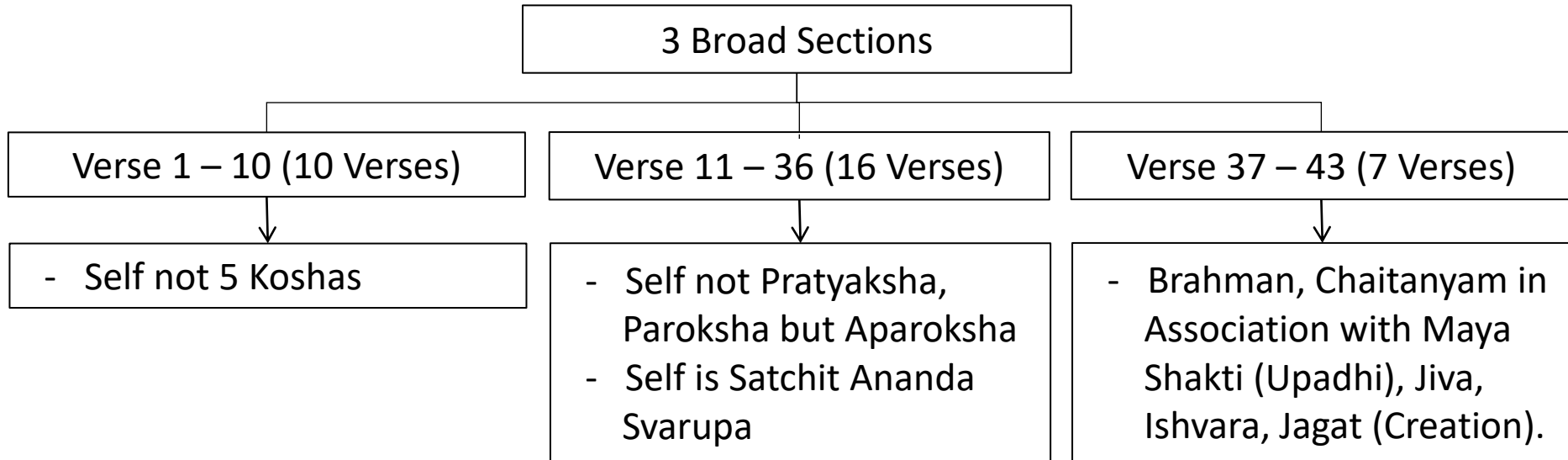
# **SUMMARY**

# I. PANCHADASI

## Chapter 3

### Pancha Kosha Viveka – Summary – I

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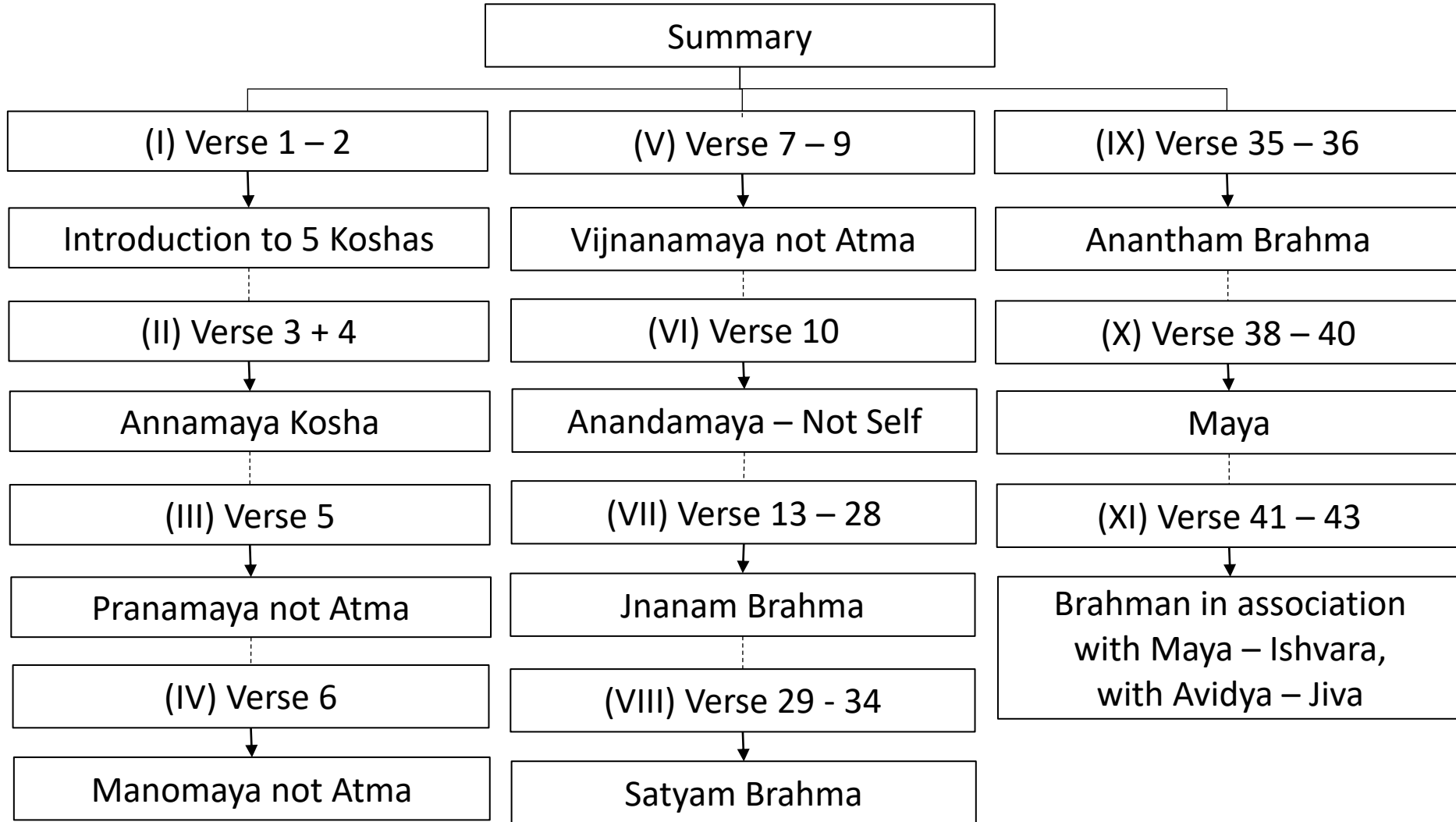


- Chapter 1 and 3 are very technical in nature [Process to understand the reality]
- Technical terms required to understand entire creation and remove Moola Avidya, ignorance in our intellect.
- Helps us to go deeper into our Brain structure.

# PANCHADASI

## Chapter 3

### Pancha Kosha Viveka – Summary – II – 43 Verses



**Important Verses :** 1, 6, 8, 13, 16, 21, 26, 27, 28, 33, 35, 40 & Sat Darshanam – 16

Verse 33 – Most Important

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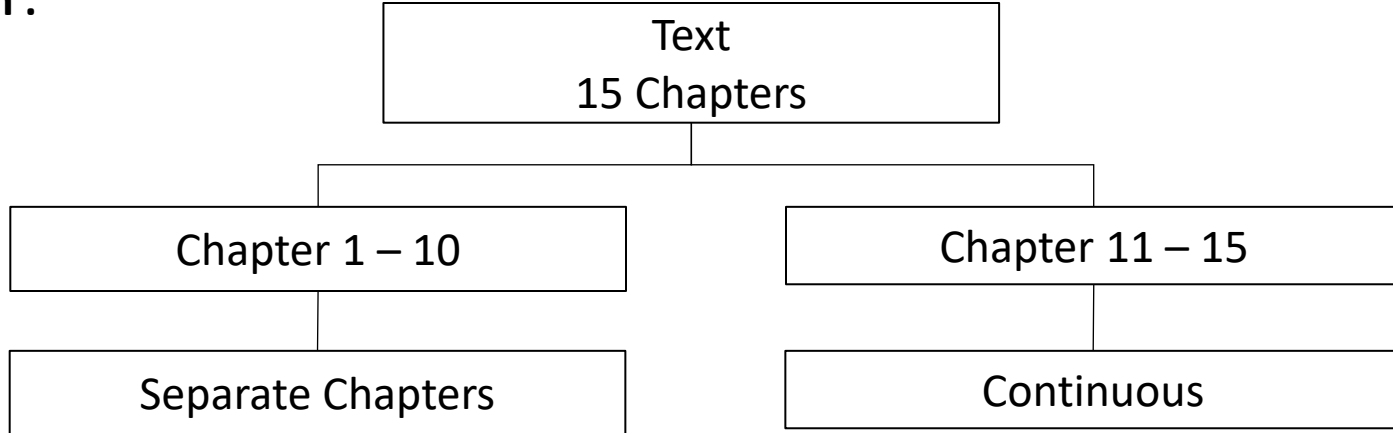
# **INTRODUCTION**

# Chapter 3

## Pancha Kosha Vivekaha

### 43 Verses

#### Introduction :



- Swami Vidyaranya writes Chapter 1 – 6.
- Guru Bharata Tirtha – Chapter 7 – 15
- 13<sup>th</sup> Acharya of Sringeri Matt = Guru Bharata Tirtha
- 14<sup>th</sup> Acharya of Sringeri Matt = Swami Vidyaranya
- Guru's Bashyam of Brahma Sutra "Ratnaprabha".
- Commentary by : Govinda Ananda Sishya
- Sometimes Guru writes commentary for Sishya.
- Vidyaranya had Pratyaksha Darshana of Gayatri.
- Vairagyam is Lakshana of Sanyasa.



- **Brother of Vidyaranya wrote :**
  - 4 Vedas - commentary
  - “Sayanachara” commentary.
- Vidyaranya master of Sangeeta, Vyakaranam, Jyotisha Shastra.
- At 75, Vidyaranya took Sanyasa, lived 120 years.
- Panchadasi text blessed by Gayatri Devi.
- 1<sup>st</sup> Text Gurudev studied under Swami Tapovan Maharaj.

## Chapter 2 of Panchadasi :

- Elaboration of Chandogya Upanishad : Chapter 6 – 2 – 1.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।  
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

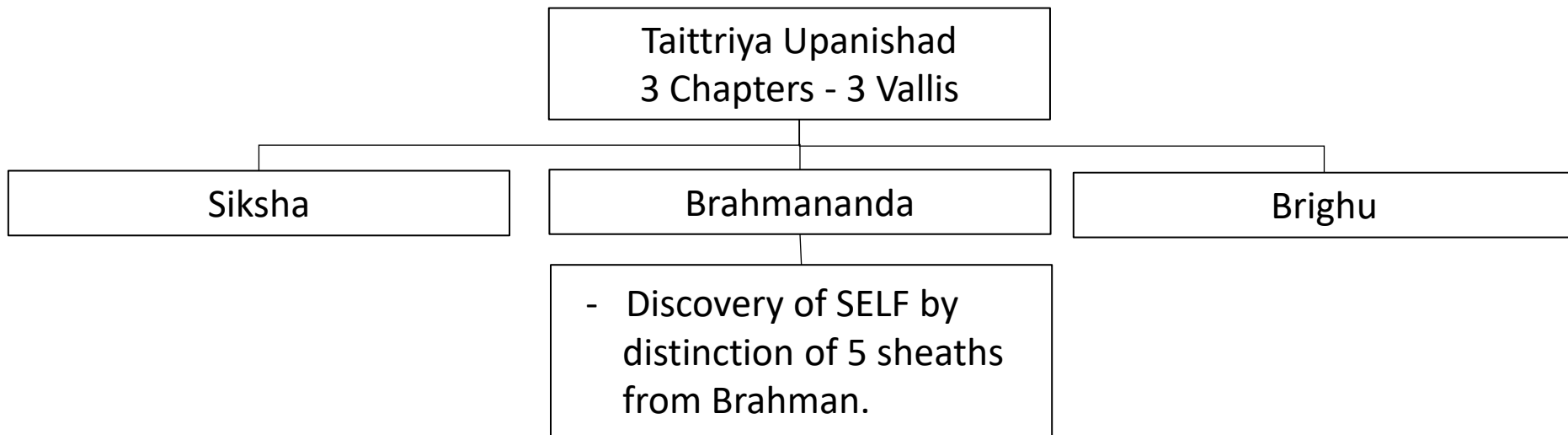
sadeva somyedamagra āsīdekamevādvitīyam |  
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṁ  
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Pancha Buta Viveka
- Differentiate Brahman w.r.t. 5 Elements.

## Chapter 3 :

- Based on Taittiriya Prakriya – Chapter 2 Brahmananda Valli.
- Pancha Kosha Viveka, Deeper Analysis by Vidyardanya to arrive at Atma.



### Taittiriya Upanishad : Brighu Valli

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेद निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान् कामान्सह ।  
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |  
satyaṃ jñānamanantaṃ brahma |  
yo veda nihitaṃ guhāyāṃ parame vyoman |  
so'shnute sarvān kāmānsaha |  
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Knower of Brahman gets liberation.
  - Phalam : Supreme Parama Purushartha.
  - Jneya Vastu – Brahman.
- |  |
|--|
| <ul style="list-style-type: none"> <li>• <b>Attain supreme Brahman means attainment of knowledge.</b></li> </ul> |
|--|

### What is nature of Brahman?

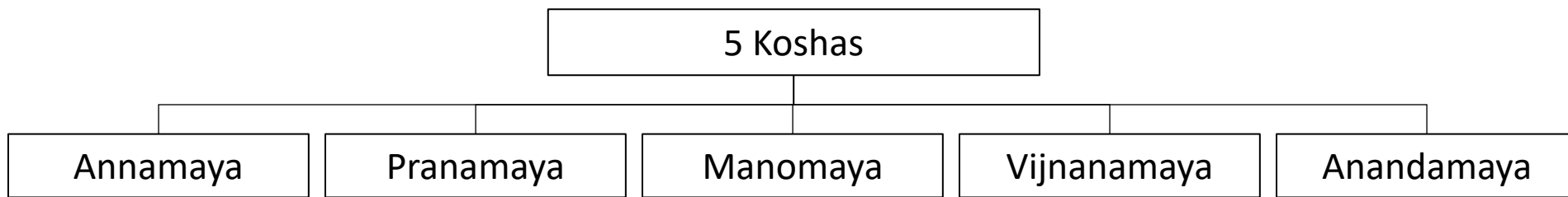
- Satyam Jnanam Anantham Brahman.
- Eternal Existence.

### Where is that Brahman?

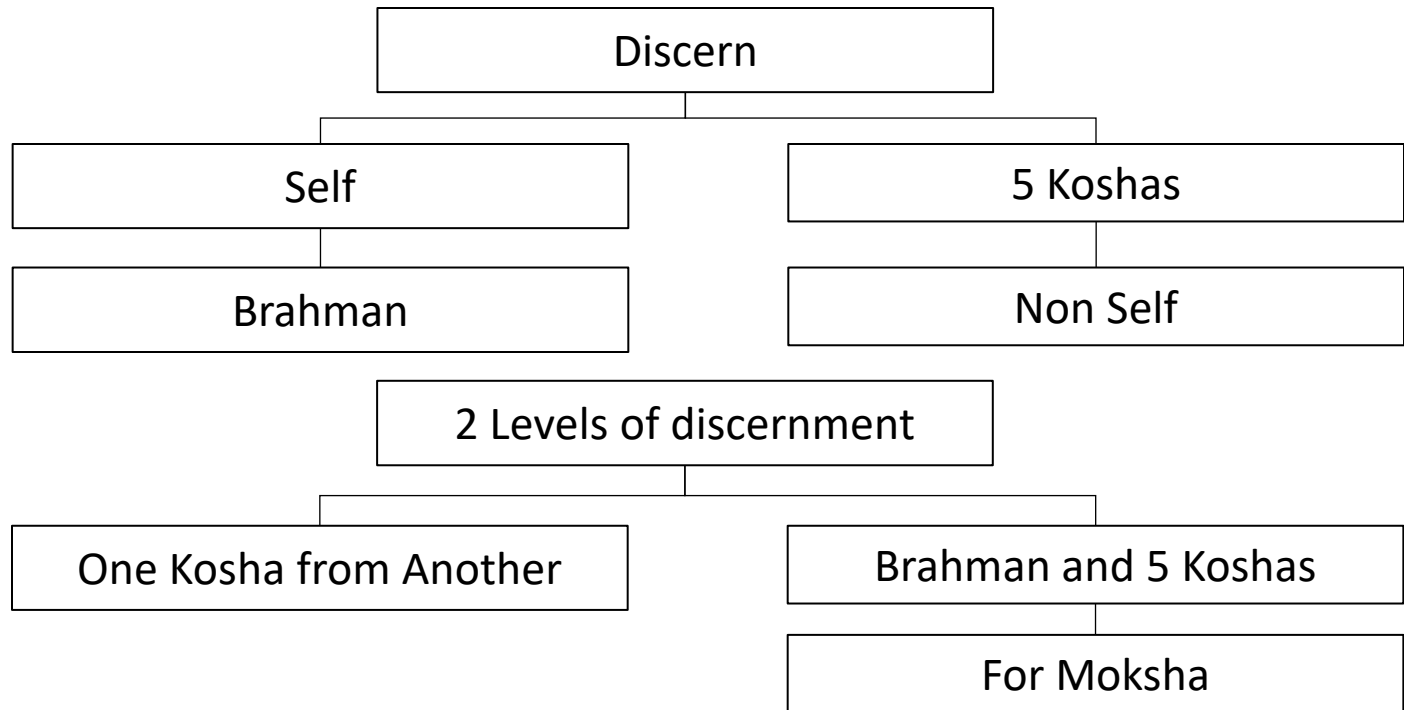
- Yo Veda Nihitam Guhayam.
  - In the cave of intellect.
  - Samvarane – concealed.
- |   |
|---|
| <ul style="list-style-type: none"> <li>• <b>Invaluable Jeeva hidden inside 5 Koshas.</b></li> </ul> |
|---|
- Dwell on it and clearly see it.

Tadatmayam	Upa-Samkramya
Identification	Non identification

- Different from 5 Koshas is Brahman.
- Tad – That – remote
- Give up identification, Tadatmayam, and enter deep Guha.



- Brahman is lodged inside 5 Koshas.
- It is Possible to know Brahman.



- Atman = Brahman = Ultimate reality of universe + individual.
- Brihatvat Brahma = Infinite reality.  
= Substratum of Brahmananda
- Go within get Brahman because Atma = Brahman.

## Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |  
ākāśādvāyuh | vāyoragniḥ | agnerāpaḥ |  
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |  
oṣadhībhyo'nnam | annāt puruṣaḥ || 2 ||

From that (Which is ) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Brahman = Your SELF = Ultimate Reality.

## Upadesa Sara :

वेषहानतः स्वात्मदर्शनम् ।  
ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣa-hānataḥ svātma-darśanam |  
īśa-darśanam svātma-rūpataḥ || 25 ||

One who gives up the conditionings gains Self-realisation. The vision of the Lord as the Self is true God-realisation. [Verse 25]

- Vision of Lord = Vision of ones own SELF.
- Jiva Brahma Aikyam indicated in Taittiriya Upanishad.

I) Vishaya = Brahman = You

II) Knowledge of Brahman = Sambanda, Self inextricably mixed with 5 Koshas.



**VERSE 1 TO 25**

## Verse 1 :Pratingnya Vakyam – Topic of Chapter 3 – Pancha Kosha Viveka

गुहाहितं ब्रह्म यत्तत्पञ्चकोशविवेकतः ।

बोद्धुं शक्यं ततः कोशपञ्चकं प्रविविच्यते ॥१॥

Guhāhitam brahma yat tat pañcakośa vivekataḥ,

boddhum śakyaṁ tataḥ kośa pañcakam pravi vicryate || 1 ||

It is possible to know Brahman which is “hidden in the cave (ie., the five sheaths), by differentiating It from them. Hence the five sheaths are now being considered.  
[Chapter 3 – Verse 1]

- **Brahman hidden in cave of 5 sheaths = Subject matter of chapter 3.**
- **Differentiate Brahman and 5 Sheaths.**
- Nihitam = Hidden, placed.

### a) Bodhyam Shakyam :

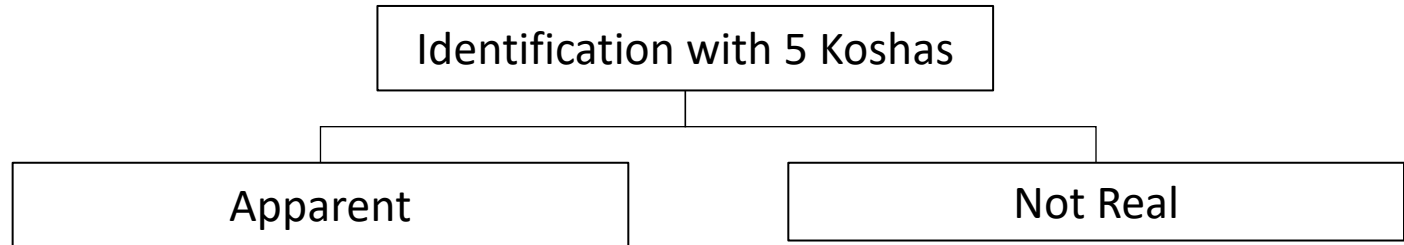
- It is possible to know Brahman because he entered the creation (Nivishtam).
- Knowledge is means of attaining Brahman.

### b) Panchakosha Vivekataha :

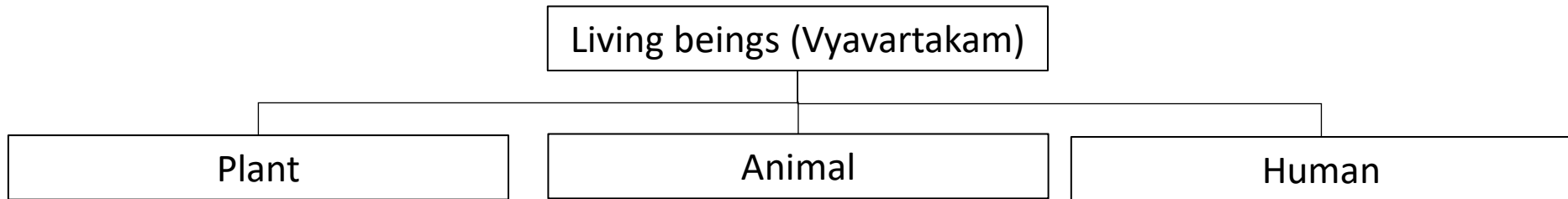
#### Methodology :

- **Brahman is identified with 5 Kosha in ignorance.**
- **Brahman has no action.**
- **Ignorance makes it consider that the self is 5 Sheaths.**
- **Mistake at the level of intellect.**

- Solution is : Knowledge
- Apparent becoming Brahman by ignorance, only wrong understanding.



- Intellect knows only by crystal clear clarity.
- Intellect understands by differentiating, discrimination, Viveka, classification.



### c) Panchakosham Vistarena Vichyate :

- Pritak Bave, differentiates in detail.
- Essence and details both taken up.
- Prakarshena – Absolute clarity



## Verse 1 :

- Pratingya Vakyam – Tatparya Nirnayam.
- Vow, declares, what is going to follow.
- Prakarana Grantha means spoon feeding students, for beginners.
- Listen Prakarana granthas before Upanishads.
- **Brahman exists in the cave of intellect, differentiate it from the 5 Koshas and become free.**

## Verse 2 : Enumeration of 5 Koshas

देहादभ्यन्तरः प्राणः प्राणादभ्यन्तरं मनः ।

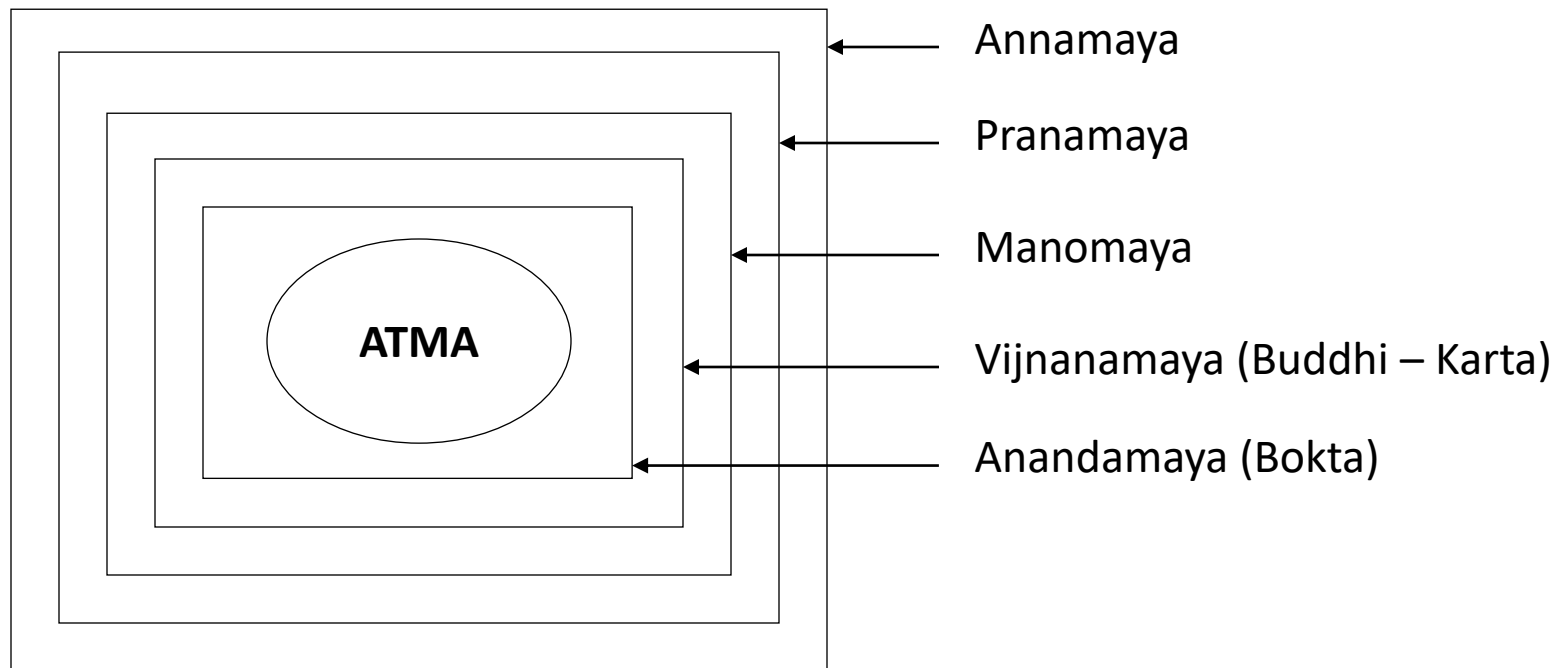
ततः कर्ता ततो भोक्ता गुहा सेयं परम्परा ॥२॥

Dehād abhyan tarah prāṇah prāṇād abhyan taram manah,  
tataḥ kartā tato bhoktā guhā seyaṁ paramparā ॥ 2 ॥

Within the Physical sheath is the vital sheath ; within the vital sheath is the mental sheath ; still, within is the intellectual sheath or the agent sheath and still within is the blissful sheath , or the enjoyer sheath. This succession (of one within another) is the cave (that covers the Atman). [Chapter 3 – Verse 2]

### What is the cave of Atma?

- Parampara – Lineage described in this verse.



- Guha – Veils, can go inside, can light up with knowledge.
- Kosha – Inside, precious.

#### **a) Annamaya Kosha :**

- Within Body is the Prana.
- Within means controller, governing, subtle.
- Body = Physical sheath, Annamaya.

#### **b) Pranamaya – Kosha :**

- Prana = Inhalation – Exhalation.
- One Prana has power of inhalation – exhalation, excretion, digestion, circulation, throwing out.
- Prana controls the functioning of the body and is within.

#### **c) Manomaya Kosha : Pranatabyantara Manaha**

- Within Prana is the mind.
- Mind governs Prana.
- If Mind calm – breath calm.
- Mind – in Samadhi – physiological functions reduced.
- Body maintained by force of Prarabda Karma.
- Mind is of nature of Sankalpa – Vikalpa (Vimarshatmaka).
- Prana gives Kriya Shakti, capacity to act, Jnana Shakti capacity to know.

- **Subtler, always inside, empowering force for external manifestation.**

- Te Neisha Poornaha, by the inner outer is filled.
- Control Prana to control mind.

- **Action is always external to knowledge.**

- **Lineage :**

- **Knowledge**
- **Desire**
- **Action**

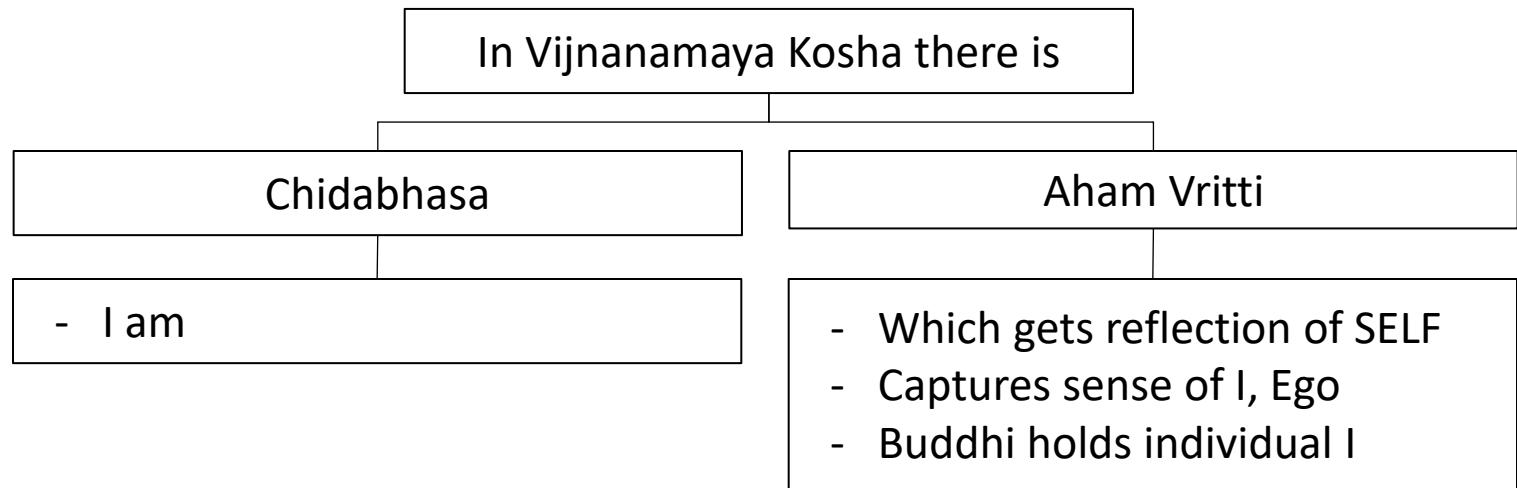
- Kosha veils and protects.

#### **d) Vijnana Maya Kosha :**

- Inside the mind is Karta doer, Ahamkara.
- I-ness gets captured in Vijnana Maya.
- Self's presence is in Vijnanamaya.

- **Vijnanamaya Kosha like mirror and sun, reflects the SELF and becomes Karta.**

- Reflected self is called Chidabhasa.



- Vijnanamaya Kosha is characterized by notion of selfhood, doership.

Manaha	Buddhi
<ul style="list-style-type: none"> <li>- Oscillating</li> <li>- Sankalpa – Vikalpa Manaha</li> </ul>	<ul style="list-style-type: none"> <li>- No Oscillation</li> <li>- There is clarity, decisiveness</li> <li>- Nishchayatmika</li> <li>- Holds reflected SELF and becomes Karta</li> </ul>

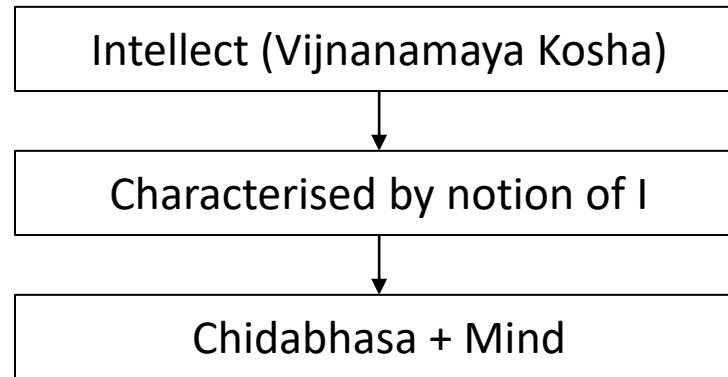
- Drawn-in, in SELF claims doership.
- Doership implies identification with the instruments through senses, mind, body.
- Karta – Ego is Aham Vritti, thought.

#### e) Anandamaya Kosha :

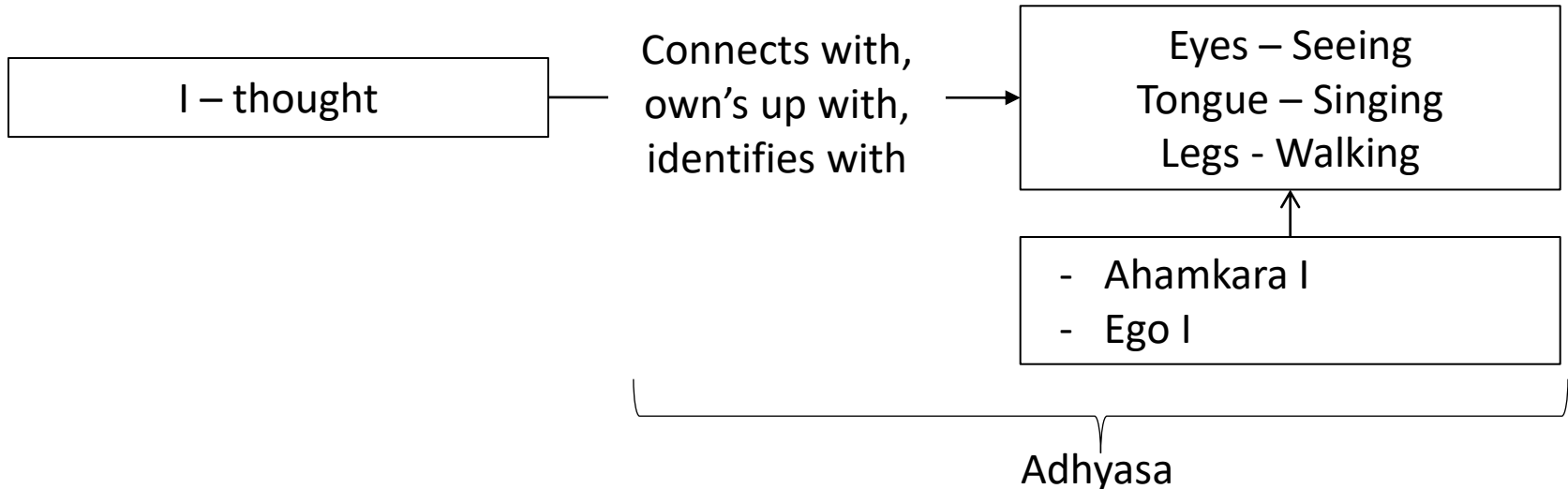
- Bokta
- 5 Koshas put together = Cave.

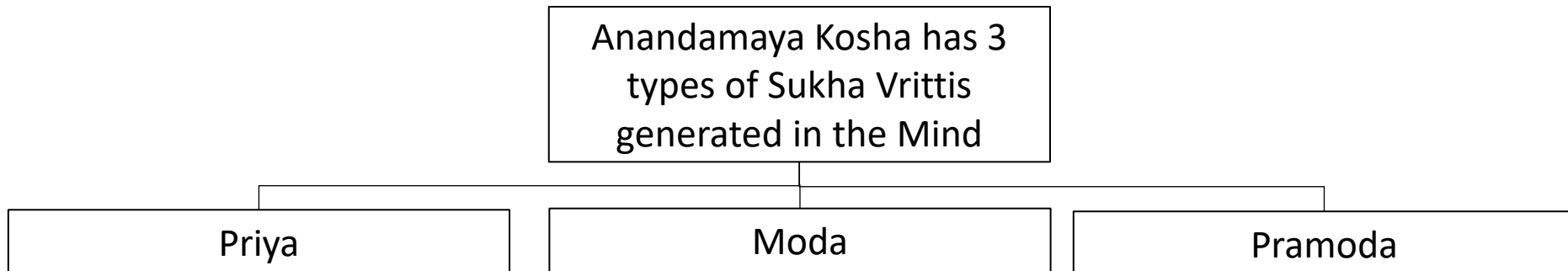
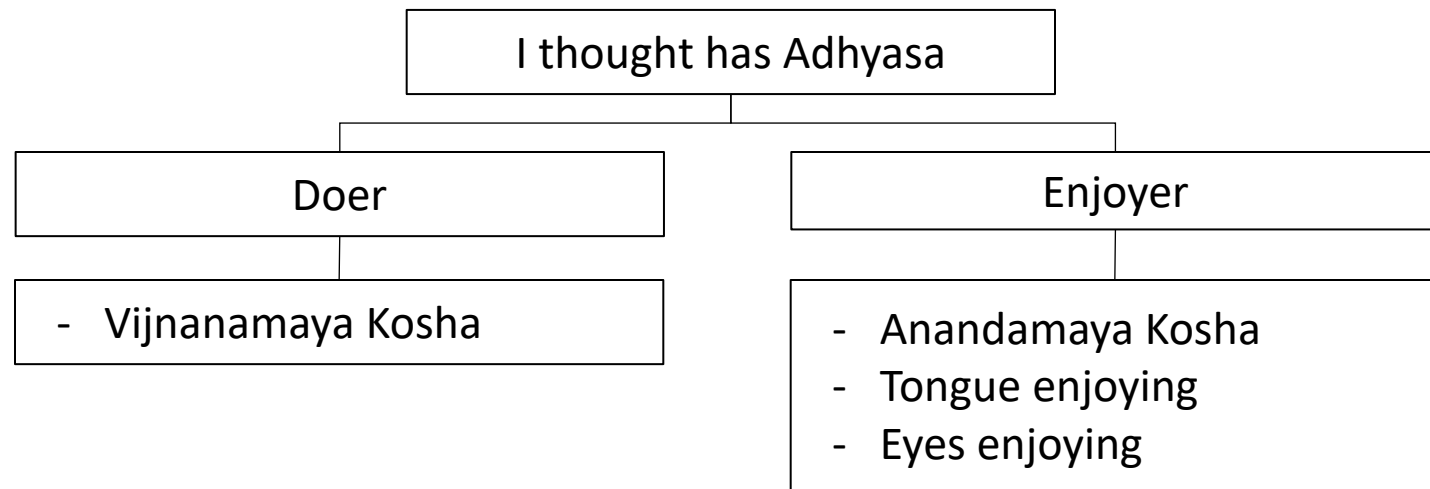
Pure I	Ego I
I) Real II) Not thought - Parampurna Sat, Satchit Ananda, true I. - Shuddha Atma not an illusion	I) Illusion, unreal II) Thought
Sun / Chit	Reflected Sun / Chidabhasa
I) Actual II) Truth – Level III) Enables illusion IV) Shuddha Atma, Satchit Ananda, unborn V) Different level - Purushottama, Param Atma - Intrinsic existence, pure Amness - Self shines regardless of presence, absence of Mind VI) Ever shining SELF - Self shining SELF - Beyond mind – intellect, can't be studied as concept - Known as Real subject - Intuitive inward gaze will help you realise the pure SELF - Atma Lodged in the cave	I) Apparent II) Nama – Rupa – Mind Vyavaharika level III) Experience of illusion IV) Jivatma, apparent subject V) Comes and goes - Temporary existence of few decades - Body shines when mind shines VI) Known as object of knowledge, ignorance.

- In the cave of Atma, all 5 Koshas are Abhyantara, connected.
- Observe what lies within each Kosha.
- Within means controller, governor, subtler, not evidently seen.



- I – thought = Reflection of Chit.
- Intellect governs our minds, emotions, Chanchalatvam, doubts.
- Why Karta – Bokta are divided?





- Sukha Vrittis are different than Mind + Intellect.

### I) Priya :

- Ishta Vastu **Darshana** Janya Sukham.
- Vishayas, objects which hold thought of happiness.
- Joy born out of perception of liked object / being / ice cream.
- Happiness born out of seeing, hearing, tasting, smelling, touching.



Gita :

मात्रास्पर्शास्तु कौन्तेय  
शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्या  
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya  
śītōṣṇasukhaduḥkhadāḥ |  
āgamāpāyinō'nityāh  
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

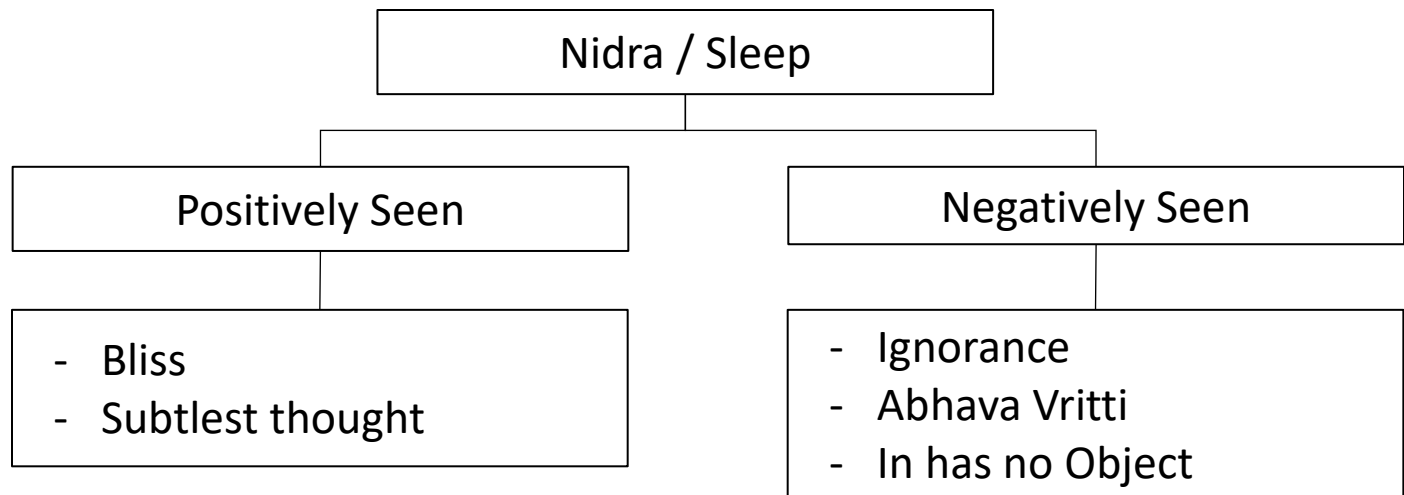
## II) Moda :

- Ishta Vastu **Labha** Janya Sukham.
- Liked object is now owned, possessed.
- Ice Cream now in the Hand, not in the shop.

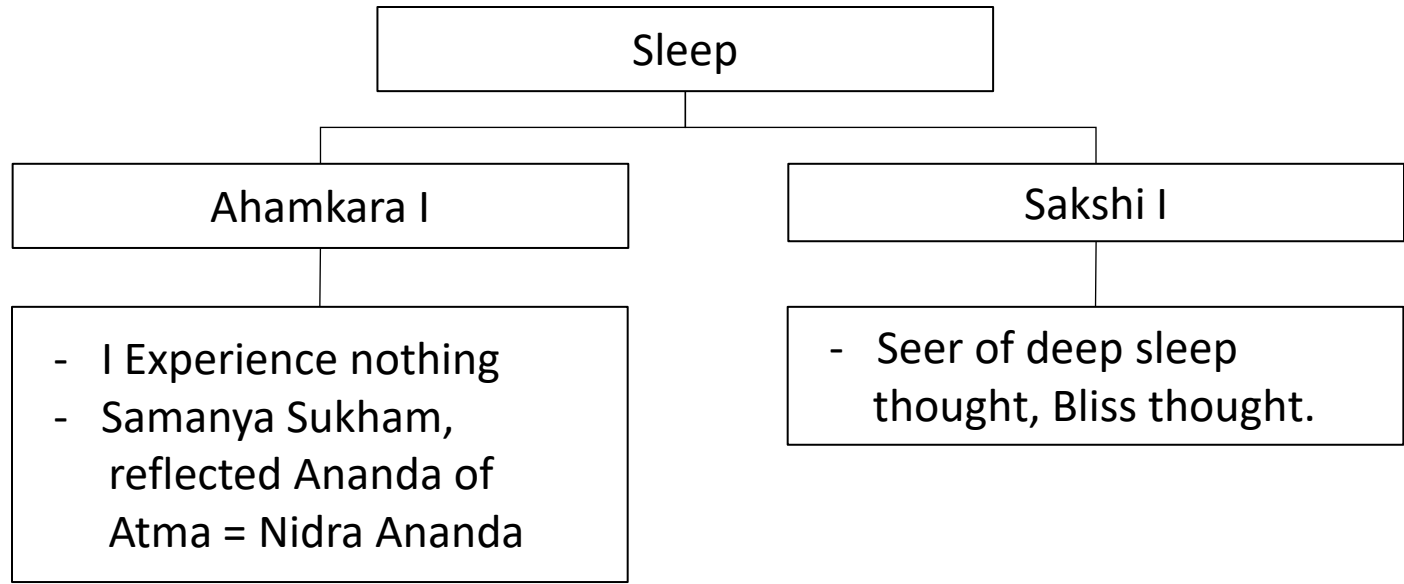
## III) Pramoda :

- Ishta Vastu **Anubhava** Janya Sukham.
- Ice Cream in the mouth, enjoying.
- **For 3 thoughts, oscillating Vrittis of the mind, should quieten.**

- Mind quiets when it is focussed.
- Priya, Moda, Pramoda are Bava Vrittis.
- Pleasure thoughts are more deeper than concentrated thoughts of the intellect.
- When Ice Cream is in the mouth, other thoughts go away.
- Only taste of Ice Cream remains in the mind, only Pramoda Ananda thought, bliss thought.



- Without experience of subtle sleep thought – “I did not experience anything”, or “I enjoyed the blissful state”, there will be no recall next day.
- Ahamkara I – thought – continues in sleep.



- Everybody experiences same Ananda Vritti, uniformly, same Atma is substratum for all Ananda Maya Koshas.

### Taittiriya Upanishad :

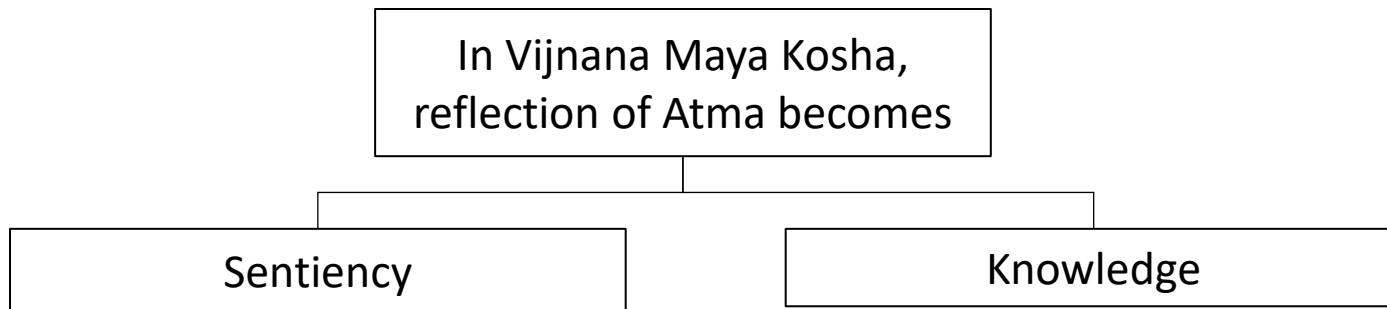
तस्यैष एव शरीर आत्मा ।  
 यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।  
 अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः  
 स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
 अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।  
 मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।  
 आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष  
 श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |  
 yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |  
 anyo'ntara ātmā'nandamayaḥ | tenaiṣa pūrṇaḥ  
 sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |  
 anvayaṁ puruṣavidhaḥ | tasya priyameva śiraḥ |  
 modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |  
 ānanda ātmā | brahma pucchaṁ pratiṣṭhā tadapyeṣa  
 śloko bhavati || 2 ||

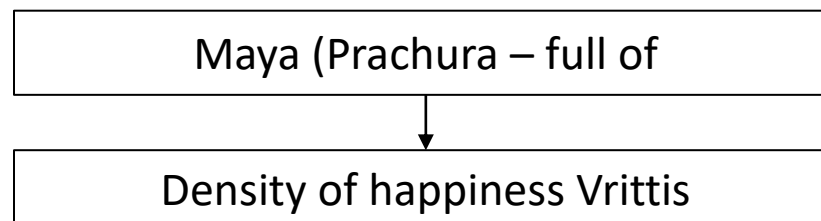
Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

- Priya, Moda, Pramoda is experienced in your SELF – Brahman.

Brahman	Sakshi
Substratum	w.r.t. World



- Then it is distributed to Prana, senses, body.
- Ananda Maya Kosha, Reflection of Atma Ananda becomes experiential happiness.**



- 3 Vrittis cause Joy in Ananda Kosha, hence it is called Bokta, Samanya Ananda.
- Anandamaya Kosha is enjoyer of 3 Vrittis.
- Anandamaya Kosha, 3 Vrittis of Joy guides Vijnanamaya Kosha Karta into action and give direction.
- Anandamya Kosha, Aantaraha, beyond Vijnanamaya.

<b>Pranamaya</b>	<b>Manomaya</b>	<b>Vijnanamaya</b>	<b>Anandamaya</b>
- Governs Body	- Governs Prana	- Subtle thoughts - Govern	- Bokta - Governs Karta

- Guha – Goohati – Samvarane, hides partially, not fully, has entry.
- When light of knowledge thrown in the Guha, can see the 5 Koshas clearly.
- Self is in this Guha of 5 Koshas.
- Self = Brahman, Ayam Atma Brahma.
- Realise Brahman through Pancha Kosha Viveka.

<b>Controller</b>	<b>Controlled</b>
<ul style="list-style-type: none"> <li>- Pranamaya</li> <li>- Manomaya</li> <li>- Vijnanamaya</li> <li>- Anandamaya</li> <li>- Atma</li> </ul>	<ul style="list-style-type: none"> <li>- Annamaya</li> <li>- Pranamaya</li> <li>- Manomaya</li> <li>- Vijnanamaya</li> <li>- Anandamaya</li> </ul>

- Why each Kosha is not Atma?

Guha – Cave 4 points to remember

- Samvarane
- Covers

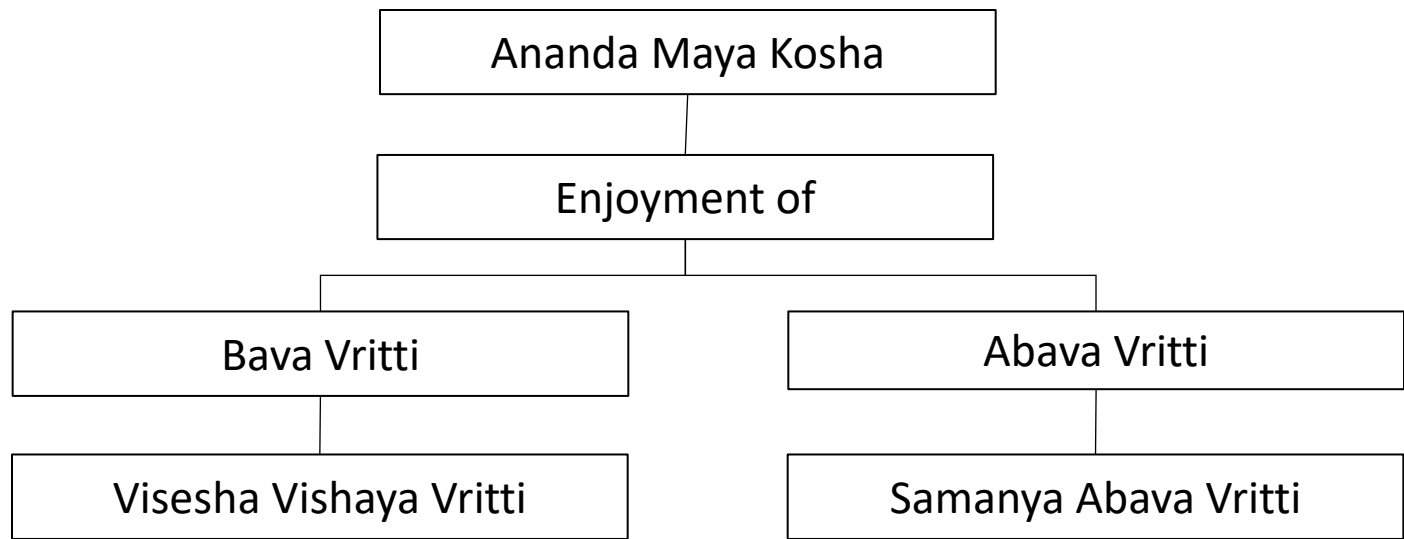
- Not Empty
- Atma inside

- Has entry
- Can go inside

- Throw light of knowledge
- To see inside

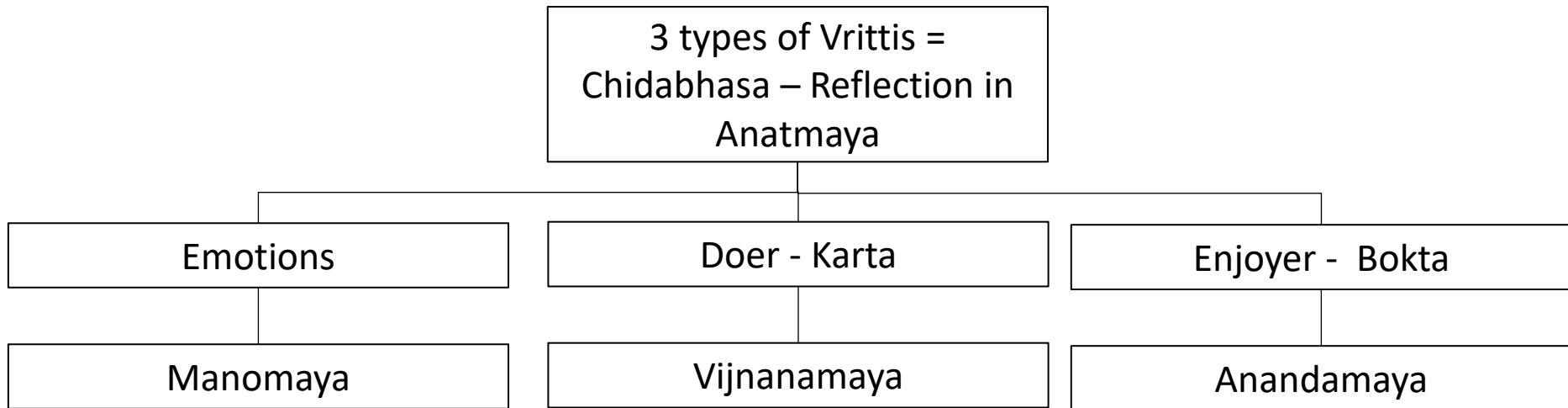
- Inner is controller of outer, subtler than outer.

Priya / Moda / Pramoda	Deep Sleep
<ul style="list-style-type: none"> <li>- Object experienced</li> <li>- Bava Vritti</li> </ul>	<ul style="list-style-type: none"> <li>- No objects but still Ananda Experienced.</li> <li>- Anand is Bava Pratyaya Alambana Vritti Nidra.</li> <li>- Samanya Ananda</li> <li>- No grades</li> <li>- No Ups / Downs</li> <li>- General , universal</li> <li>- Samanya Bava Vritti, nothing exists.</li> </ul>



- **Brahman is beyond Bava and Abava Rupam.**
- Jiva is Bokta, enjoyer of Bava, Abava Vrittis, hence called Bokta.
- Bokta different from Karta.

Kosha	Enjoys
<ul style="list-style-type: none"> <li>- Annamaya</li> <li>- Manomaya</li> <li>- Vijnanamaya</li> </ul>	<ul style="list-style-type: none"> <li>- Food</li> <li>- Love</li> <li>- Vedanta</li> </ul>



- By identification with Vrittis, one becomes doer, enjoyer, deep sleeper, Samsari.



### Verse 3 : Why Body not the Atma? Anna Vikara, Jadam, Residence only.

पितृभुक्तान्नजाद्वीर्याज्जातोऽन्नेनैव वर्धते ।

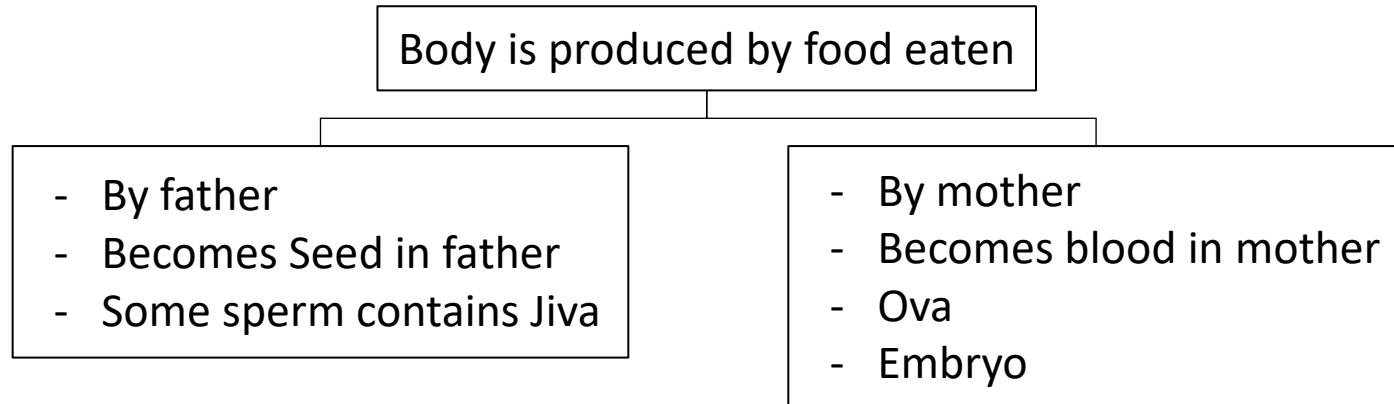
देहः सोऽन्नमयो नात्मा प्राक् चोर्ध्वं तदभावतः ॥३॥

Pitr̥ bhuktā nnajād vīryā jjāto'nnaiva vardhate,

dehaḥ so'nnamayo nātmā prāk cordhvaṁ tada bhāvataḥ ॥ 3 ॥

The body which is produced from the seed and blood of the parents, which are in turn formed out of the food eaten by them, grows by food only. It is not the Self, for it does not exist either before birth or after death. [Chapter 3 – Verse 3]

- Why Annamaya Kosha is not the SELF?



- Seed, blood formed by food eaten by parents.
- Cells formed by combination of sperm, and Ova, multiplies, creates body.
- Body grows by food.
- 6 modifications (Asti, Jayate, Vardate, Viparinamate, Apakshiyate, Vinashyati).
- Annena Jiva Vardate, 7 days don't eat, will have weight loss.

- **Why body not self?**
  - **Prak Chordhva Tad Abavat**
  - **Does not exist either before birth or after death.**
  - **Body is perishable, hence not the SELF.**

### Chandogya Upanishad :

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त  
इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति  
जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमति यो रेतः  
सिञ्चति तद्भूय एव भवति ॥ ५.१०.६ ॥

abhraṃ bhūtvā megho bhavati megho bhūtvā pravarṣati ta  
iha vṛīhiyavā oṣadhivanaspatayastilamāṣā iti jāyante'to vai  
khalu durniṣṣrapataraṃ yo yo hyannamatti yo retaḥ siñcati  
tadbhūya eva bhavati || 5.10.6 ||

Having become mist, it changes into clouds. Then from clouds, it becomes rain and falls to the earth. Finally it grows as paddy, barley, plants, trees, sesame, beans, and so forth. The change from this state is very difficult. Those who eat these things produce children just like themselves. [5 - 10 - 6]

### Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र आसीत् ।  
नान्यत् किञ्चन मिषत् ।

*Om ātmā vā idameka evāgra āsīt,  
nānyat kiñcana miṣat.*

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever.. [I – I – 1(a)]

स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

*Sa īkṣata lokānnu sṛjā. iti.*

He thought I shall indeed create the worlds. [I – I – 1(b)]

- Explains the formation of the baby in the womb.

## Brihadaranyaka Upanishad :

‘यत्सप्तान्नानि मेधया तपसाजनयत्पिता’ इति मेधया हि तपसाजनयत्पिता । ‘एकमस्य साधारणम्’ इतीदमेवास्य तत् साधारणमन्नम् यदिदमद्यते । स य एतदुपास्ते न स पाप्मनो व्यावर्तते, मिश्रं हयेतत् । ‘द्वे देवानभाजयत्’ इति हुतं च प्रहुतं च, तस्माद्देवेभ्यो जुहवति च प्र च जुहवति; अथो आहुर्दशपूर्णमासाविति । तस्मान्नेष्टियाजुकः स्यात् । ‘पशुभ्य एकं प्रायच्छत्’ इति तत्पयः । पयो हयेवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति; तस्मात् कुमारं जातं घृतं वै वागे प्रतिलेहयन्ति, स्तनं वानुधापयन्ति; अथ वत्सम् जातमाहुरतृणाद इति । ‘तस्मिन् सर्वं प्रतिष्ठितम् यच्च प्राणिति यच्च न’ इति पयसि हीदं सर्वम् प्रतिष्ठितम्, यच्च प्राणिति यच्च न । तद्यदिदमाहुः, संवत्सरं पयसा जुहवदप पुनर्मृत्युं जयतीति, न तथा विद्यात्; यदहरेव जुहोति, तदहः पुनर्मृत्युमपजयत्येवं विद्वान्, सर्वं हि देवेभ्योऽन्नाद्यम् प्रयच्छति । ‘कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा’ इति पुरुषो वा अक्षितिः, स हीदमन्नं पुनः पुनर् जनयते । ‘यो वैतामक्षितिं वेद’ इति पुरुषो वा अक्षितिः, स हीदमन्नं धिया धिया जनयते कर्मभिः; यद्धैतन्न कुर्यात्क्षीयेत ह; ‘सोऽन्नमति प्रतीकेन’ इति मुखम् प्रतीकम्, मुखेनेत्येतत् । ‘स देवानपिगच्छति, स ऊर्जमुपजीवति’ इति प्रशंसा ॥ २ ॥

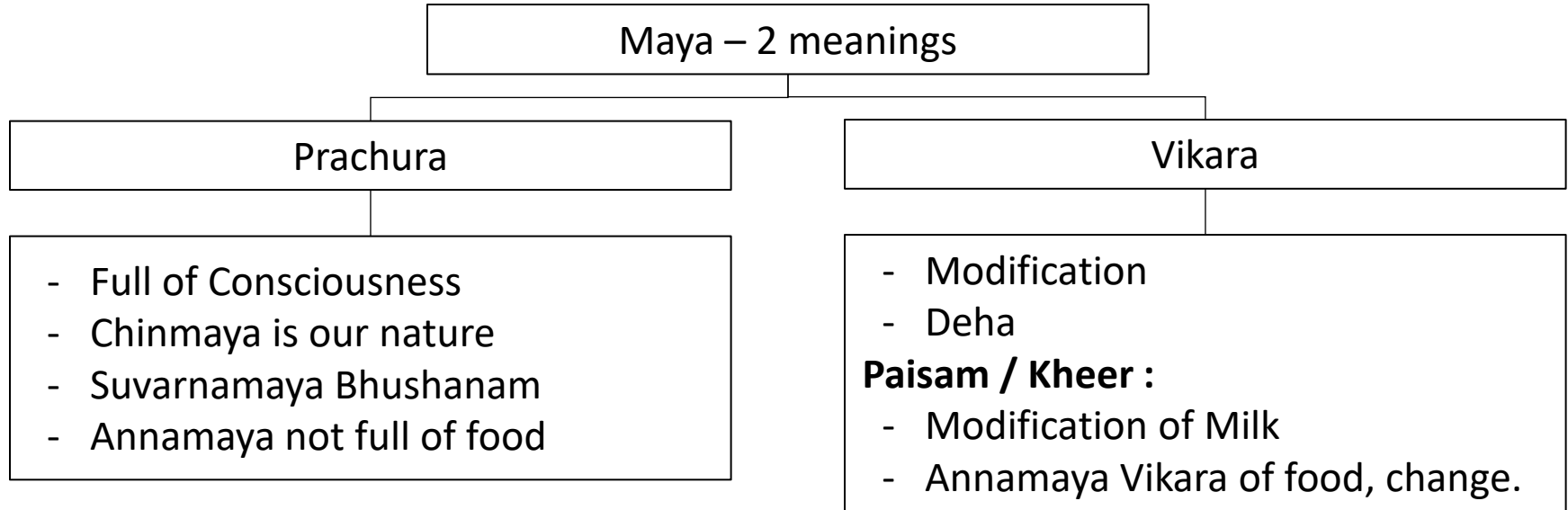
‘yatsaptānnāni medhayā tapasājanayatpitā’ iti medhayā hi tapasājanayatpitā | ‘ekamasya sādharmaṇam’ itīdamevāsya tat sādharmaṇamannam yadidamadyate | sa ya etadupāste na sa pāpmano vyāvartate, miśraṁ hyetat | ‘dve devānabhājayat’ iti hutaṁ ca prahutaṁ ca, tasmāddevebhyo juhvati ca pra ca juhvati; atho āhurdaśapūrṇamāsāviti | tasmānneṣṭiyājukaḥ syāt | ‘paśubhya ekaṁ prāyacchat’ iti tatpayaḥ | payo hyevāgre manuṣyāśca paśavaścopajīvanti; tasmāt kumāraṁ jātaṁ ghṛtaṁ vai vāgre pratilehayanti, stanam vānudhāpayanti; atha vatsam jātamāhuratṛṇāda iti | ‘tasmin sarvaṁ pratiṣṭhitam yacca prāṇiti yacca na’ iti payasi hīdaṁ sarvaṁ pratiṣṭhitam, yacca prāṇiti yacca na | tadyadidamāhuḥ, samvatsaraṁ payasā juhvadapa punarmṛtyuṁ jayatīti, na tathā vidyāt; yadahareva juhōti, tadahaḥ punarmṛtyumapajayatyevaṁ vidvān, sarvaṁ hi devebhyo’nnādyam prayacchati | ‘kasmāttāni na kṣīyante’dyamānāni sarvadā’ iti puruṣo vā akṣitiḥ, sa hīdamannaṁ punaḥ punar janayate | ‘yo vaitāmakṣitiṁ veda’ iti puruṣo vā akṣitiḥ, sa hīdamannaṁ dhiyā dhiyā janayate karmabhiḥ; yaddhaitanna kuryātkṣīyeta ha; ‘so’nnamatti pratīkena’ iti mukham pratīkam, mukhenetyetat | ‘sa devānapigacchati, sa ūrjamupajīvati’ iti praśamsā || 2 ||

‘That the father produced seven kinds of food through meditation and rites’ means that the father indeed produced them through meditation and rites. ‘One is common to all eaters’ means, this food that is eaten is the common food of all eaters. He who adores (monopolises) this food is never free from evil, for this is general food. ‘Two he apportioned to the gods,’ means making oblations in the fire, and offering presents otherwise to the gods. Therefore people perform both these. Some, however, say, those two are the new and full moon sacrifices. Therefore one should not be engrossed with sacrifices for material ends. ‘One he gave to the animals’—it is milk. For men and animals first live on milk alone. Therefore they first make a new-born babe lick clarified butter or suckle it. And they speak of a new-born calf as not yet eatrgrg grass. ‘On it rests everything— what lives and what does not’ means that on milk indeed rests all this that lives and that does not. It is said that by making offerings of milk in the fire for a year one conquers further death. One should not think like that. He who knows as above conquers further death the very day he makes that offering, for he offers all eatable food to the gods. ‘Why are they not exhausted, although they are always being eaten?’—means that the being (eater) is indeed the cause of their permanence, for he produces this food again and again. ‘He who knows this cause of their permanence’ means that the being (eater) is indeed the cause of their permanence, for he produces this food through his meditation for the time being and rites. If he does not do this, it will be exhausted. ‘He eats food with Pratīka’ ‘Pratīka’ means pre-eminence; hence the meaning is, pre-eminently. ‘He attains the gods and lives on nectar’ is a eulogy.[1 - 5 - 2]

- Kosha = Veiling, cover, Guha  
= Tells you something precious inside.
- Inner Kosha is propeller, controller of outer.
- Guha will not tell you that.
- Kosha = Achadakatvat, veils, covers.

SELF	Non SELF
Atma, Me, I	5 Koshas

- Deha = Dah, Dhatu = Burnt, goes back to elements.



Pankaja	Jalaja	Andaja	Jarayuja
<ul style="list-style-type: none"> <li>- Born from Slush – Panka</li> </ul>	<ul style="list-style-type: none"> <li>- Born from water</li> </ul>	<ul style="list-style-type: none"> <li>- Born from egg</li> <li>- Birds</li> <li>- Reptiles</li> </ul>	<ul style="list-style-type: none"> <li>- Born from womb</li> <li>- Human</li> </ul>

- Essence of food modifies to Zygote, Plastula...
- Cause of Body = Food
- Body houses the Jiva.

## Chandogya Upanishad :

- How Jivas comes into the body?
- Jiva exists in 14 Lokas, comes to Bhu Loka from 13 Lokas.

### Subtle stages :

- I. Abra – Cloud
  - II. Megha – Rain Cloud
  - III. Pravarshiati – Rain
  - IV. Aushadi – Plants – Rice, barley, pulses.
  - V. Retha – Sperm
  - VI. Jiva born into Zygote
- Not all men have Jiva.
  - Cosmic law, Jiva with Prarabda alone goes inside.
  - Who deserves the Child, gets the Jiva.
  - Shastra – only means of this knowledge and some parts lost (Alaukika Vishaya).
  - Jiva does not belong to any of the parents.
- **Children come through you, don't belong to you.**
- We give house to the soul, soul is not yours, belongs to Ishvara.
  - Body is born in food, stays in food, goes back to food.
- **Annamaya not Atma but means to Atma.**

- Deha – Modification of food not composed of food, not Prachura but Vikara – Maya - of food.
- Deha is not there before and after.

Bava	Abava
When its there	In sleep and death

### Example :

- Charu – Vak, Jain, Baudah Philosopher

↓      ↓

Pleasantly      Speaking, don't accept Veda, took body = Atma = Self.

- Consciousness intrinsic to body
- Life is short, eat well, be happy.
- Self = Body, is criticised by all schools.

### Vedanta :

- Consciousness not intrinsic to body.
- Self = I = Consciousness = Knower of Body  
= Separate, independent principle

### Vedantin's Argument :

- If body is Atma, in dead body, no consciousness, hence body is not Atma.

## Verse 4 : Akruta Abhyagama and Krta Vipranasa Doshas

पूर्वजन्मन्यसन्नैतज्जन्म संपादयेत्कथम् ।

भाविजन्मन्यसत्कर्म न भुञ्जीतेह संचितम् ॥ ४ ॥

Pūrva janma nayasann etaj janma sampādayet katham,

bhāvi janman yasan karma na bhuñjī teha sañcitam ॥ 4 ॥

This body did not exist in the previous birth ; then how could it have produced this birth? (For that would be an effect without a cause.) Without existing in the future birth it cannot enjoy the results of action accumulated here (in this birth). (And hence it would be a case of one does and another enjoys the fruits thereof – which is unreasonable). [Chapter 3 – Verse 4]

- Why body not Atma?

2 Doshas will come if body is Atma

- Akruta Abhyagama
- Will see effect without a cause

**Example :**

- Experience pain now without actions in this birth.

- Krta Vipranasa
- I Am a cause of Karma, but don't see results.

**Example :**

- Actions done, result not reaped.

- Body comes because of Sanchita fructification into Prarabda.
- Body not doer of Karma or enjoyer of Karma Phalam.
- Hence body not Atman or SELF.



## I) Akruta Abhyagama :

- If body is Atma, how do we see effect, without a cause.
- Cause of this birth not an accident.
- Particular family, country, rich, poor, without deformity, prodigies.
- Accident = Effect without a cause.
- Bokta seen, Karta not seen.
- Philosophy – based on logical cause – effect movement.
- I get what I have not done, I have experiences for which I am not responsible.
- Karta – Bokta has to be same entity, soul, Jiva.
- As you sow, so you reap.

## II<sup>nd</sup> Dosha : Kruta Vipranasha

- All results of actions not reaped in this birth.
- Dying without enjoying results.
- Karta seen, Bokta not seen.

## Other Reasons :

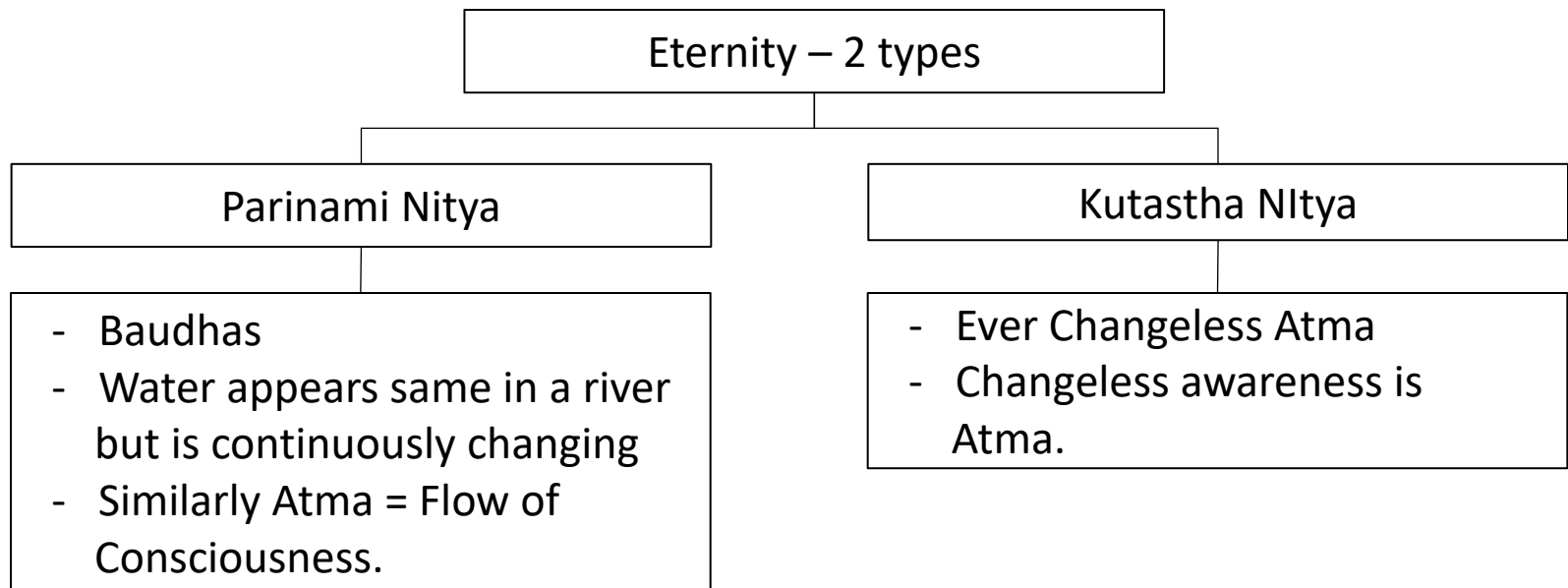
I)

Vijnanamaya Kosha	Anandamaya Kosha
Karta	Bokta

- Hence body not SELF.

## II) Sleep State :

- Karana Sharira Vritti is there in sleep :
  - There is nothing, Avidya, Bava Rupa.
  - Bava is experienced by Sakshi (Superior knower).
  - This is recalled in waking upon getting up.
  - **Isness experienced without body.**
  - Hence body not SELF.
- Atma = Anitya, I – SELF, am always there changelessly, pure awareness, consciousness.
- All philosophers agree.
- There will be intellectual chaos, if SELF is not there.
- Jains and Baudhas accept permanent SELF.



## **Logic explained in Verse 4 – 3 Reasons given :**

### **I) This body not in earlier birth.**

- How can it enjoy – 1<sup>st</sup> experience of birth?
- Body is having an experience which is not the cause.
- Enjoyment without being doer.
- There is Bokta – without Karta.

### **II) Akruta Abhyugama Dosha :**

- Bokta without Karta.

### **III) Kruta Vipranasa, Vinasa, Hani, Nasha Dosha :**

- Karta without being Bokta.

## Verse 5 : Why Prana not Atma? Prana is inert, Vayu Vikara, not conscious, hence not Atma

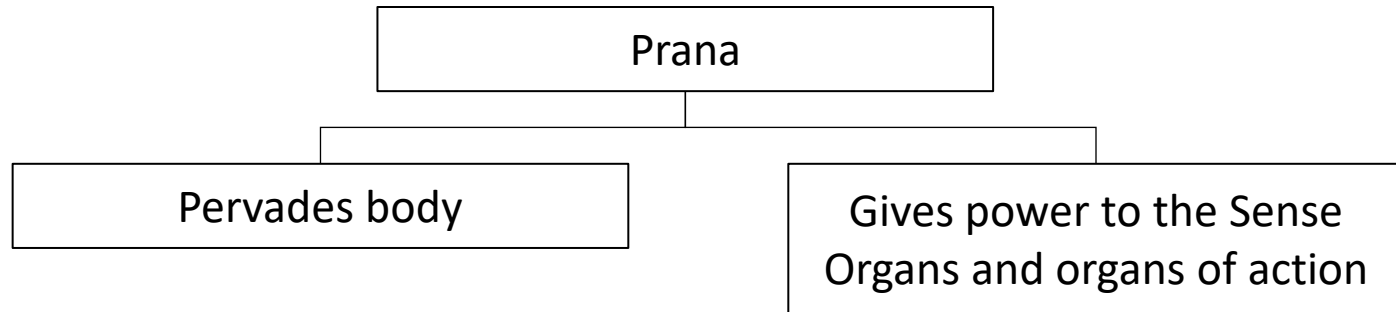
पू० देहे बलं यच्छन्नक्षाणां च प्रवर्तकः ।

वायुः प्राणमयो नासावात्मा चैतन्यवर्जनात् ॥५॥

Pūrño dehe balaṁ yacchan akṣaṇām yaḥ pravartakaḥ,  
vāyuh prāṇamayo nāsou ātmā caitanya varjanāt || 5 ||

The vital airs which pervade the body and give power and motion to the eyes and other senses constitute the Vital sheath. It is not the Self because it is devoid of consciousness.  
[Chapter 3 – Verse 5]

### Why Pranamaya not Atma?



- It is devoid of consciousness, sentiency, is inert, no power to know “I am”.

#### a) Poorno Dehe Balam Yatcha Akashanam Yaha Pravartakaha :

- In the Deha, Prana is Poornaha, all pervading.
- It fills the entire body, enables it to function and gives it strength (Jnana Indriyas + Karma Indriyas).
- All physiological functions enabled by “Prana”.

### **I) Prana :**

- Respiratory system (Inhalation – Exhalation).

### **II) Apana :**

- Excretion of waste in the body – sweat, urine, faecal matter.

### **III) Vyana :**

- Nourishes body
- Circulation of Nutrients to cells.
- Facilitates movements.

### **IV) Udana :**

- Reverse action in the body.
- Vomiting, expels undigested food.
- Burping, yawning.

### **V) Samana :**

- Digestion.

### **b) Pravartakaha :**

- Prana fills, pervades the body everywhere.

Deha	Prana
Anna Vikara	Vayu Vikara

- Karma Indriyas included in Pranamaya Kosha.
- Body controlled by Prana.

### c) Vayu Pranamaya Nasava Atma :

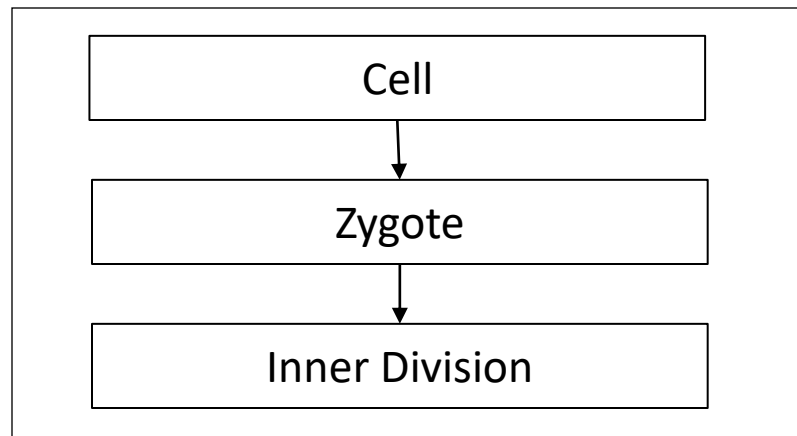
- Prana not Atma.

### d) Chaitanya Varjanat :

- Prana is inert, Jadam, no consciousness in it.
- My experience :

I am not Jadam, I am sentient being, knowing, conscious, wakeful, alert being.

- **Prana enables the physiological functions of the body without knowing the body.**
- Prana functions in the womb also.
- 1<sup>st</sup> cell divides because of Prana.



- A Zygote is formed when an egg cell is fertilized by a sperm cell.

- In single – celled organisms, the zygote can divide by mitosis to produce identical offspring.
- Each cell doubles (One cell becomes two, becomes four and so – on).
- This two – week stage is known as the germinal period of development and covers the fertilization (Also called conception) to the implantation of the blastocyst in the uterus.
- Zygote – solid ball of cells – Blastocyst – Embryo – Placenta – Fluid – filled membranes – fetus.
- All are powers of Prana in the body.
- In a single cell, there is circulation, movement.

### Taittiriya Upanishad :

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।  
 प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।  
 सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ।  
 प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ॥ १ ॥

prāṇam devā anu prāṇanti | manuṣyāḥ paśavaśca ye |  
 prāṇo hi bhūtānāmāyuh | tasmāt sarvāyusamucyate |  
 sarvameva ta āyuryanti | ye prāṇam brahmopāsate |  
 prāṇo hi bhūtānāmāyuh | tasmāt sarvāyusamucyata iti || 1 ||

Through Prana, the gods (Indriyas) live and so also do men and the animal kingdom. Prana is verily the life of beings. Therefore, it is called the universal life or the life of all. Those who meditate on Brahman as Prana come to live the full span of their life. Prana verily is the life of beings. Therefore, it is called universal life or the life of all. [2 - 3 - 1]

तस्यैष एव शारीर आत्मा । यः पूर्वस्य तस्माद्वा  
एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः ।  
तेनैष पूर्णः स वा एष पुरुषविध एव ।  
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।  
तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः ।  
सामोत्तरः पक्षः । आदेश आत्मा ।  
अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा  
तदप्येष श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya tasmādvā  
etasmāt prāṇamayāt | anyo'ntara ātmā manomayaḥ |  
tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva |  
tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ |  
tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ |  
sāmottaraḥ pakṣaḥ | ādeśa ātmā |  
atharvāṅgiraṣaḥ pucchaṃ pratiṣṭhā  
tadapyeṣa śloko bhavati || 2 ||

Of that former (Annamaya), this Pranamaya is the Atman. Different from this Pranamaya – Self made up of the Pranas, there is another self constituted of the mind. With that self made of mind, the Pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (Adesa) is the trunk and the group of hymns of Atharva-Vada is the tail and the support. There is the following Vaidika Verse about it. [2 - 3 - 2]

- Prana = Life of all bodies.



## Taittiriya Upanishad :

भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।  
अधीहि भगवो ब्रह्मेति तस्मा एतत्प्रोवाच ।  
अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥ १ ॥

bhṛgurvai vāruṇiḥ | varuṇaṃ pitaramupasasāra |  
adhīhi bhagavo brahmeti tasmā etatprovāca |  
annaṃ prāṇaṃ cakṣuḥ śrotraṃ mano vācamiti || 1 ||

Bhrgu, the well known son of Varuna, Approached his father, Varuna and requested, “O Revered Sir, teach me Brahman”. Varuna said, thus, to him (Bhrgu), “Food, Prana, the eyes, the ears, the mind and the speech are Brahman”. [3 - 1 - 1]

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत  
स तपस्तप्त्वा ॥ २ ॥

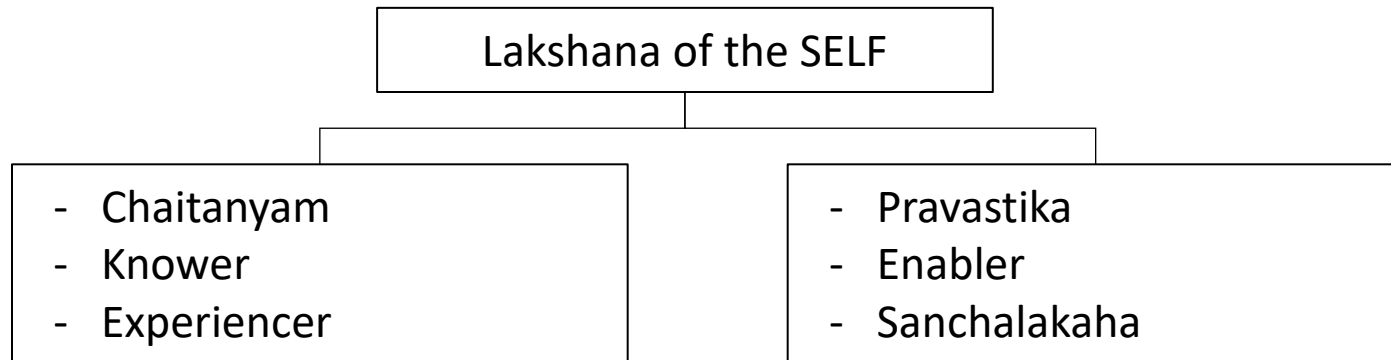
taṃ hovāca | yato vā imāni bhūtāni jāyante |  
yena jātāni jīvanti | yatprayantyaabhisamviśanti |  
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata  
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

- Because of Prana, beings come to life, exist.
- Prana does not know.
- Breathing, digestion, circulation, excretion, reverse actions does not know anything, Jadam, inert.
- You are the knower of Stomach upset and problems on the Body.

## Brihadaranyaka Upanishad : Chapter 2

- King Ajatashatru – Gargi Samvada.
- Sleeper called by his name does not get up.
- Prana is there but not sentient.
- If Prana was knowing, on calling, person will get up.
- Prana = Chaitanya Varjanat.
- Prana does not satisfy full Lakshana of the SELF.



### Vedanta :

- Not based on belief.
- It is based on faith of scriptures to reveal the truth and Anubhava, experience of Consciousness.
- As you study, you know the truth simultaneously.
- You see truth as you listen.

## Verse 6 : Why Mind is not Atma? Temporary, Deluded State, full of thoughts

(Vritti Maya – Prachus)

अहन्तां ममतां देहे गेहादौ च करोति यः ।

कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ॥६॥

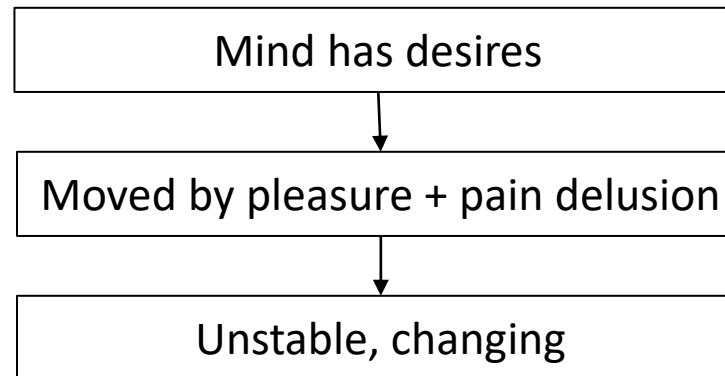
Ahantām mamatām dehe gehādaṁ ca karoti yaḥ,

kāmādyā vasthayā bhrānto nāsā vātmā manomayaḥ ॥ 6 ॥

That which gives rise to the ideas of I and mine with regard to one's body, house and so forth, is the mind sheath. It is not the self because it has desires and is moved by pleasure and pain, is subject to delusion and is fickle. [Chapter 3 – Verse 6]

### Why mind is not Atma?

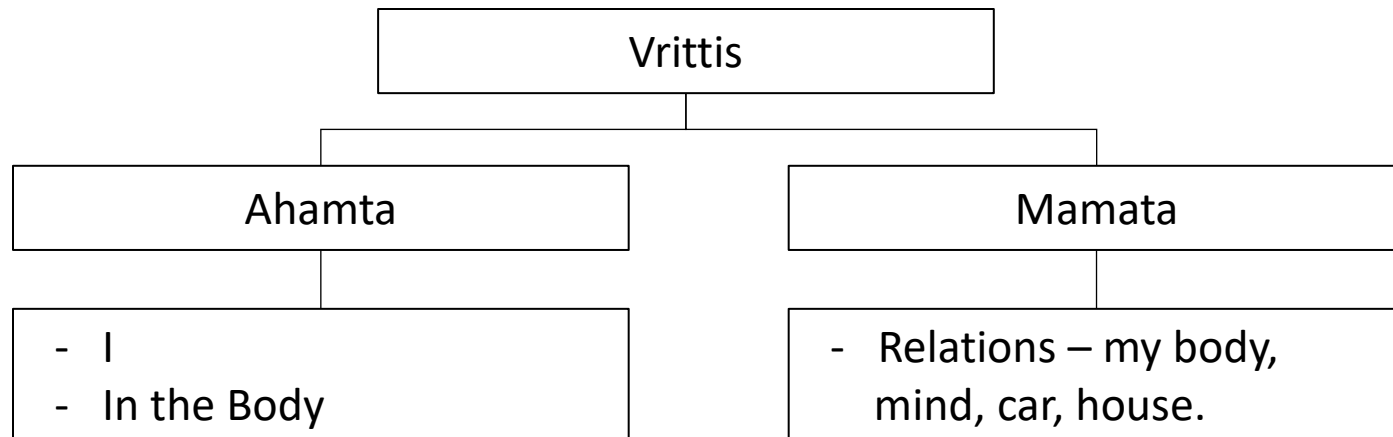
- Mind gives rise to ideas of I, mine, w.r.t. ones body.
- My body, mind, house – car...
- It is the mental sheath not Atma.



Annamaya	Pranamaya	Manomaya
<ul style="list-style-type: none"> <li>- Body, modification of Annam (Anna Vikara)</li> </ul>	<ul style="list-style-type: none"> <li>- Modification of Vayu</li> <li>- Vayu Vikara</li> <li>- Physiological function</li> </ul>	<ul style="list-style-type: none"> <li>- Mayat, Prachura</li> <li>- Full of thoughts, Vrittis.</li> <li>- Chinmaya, full of Consciousness</li> <li>- Creates thought of “I” in the Body, Prana, Senses, Sangatah.</li> </ul>

- Technical term = Paribhashika Shabda.

**a) Ahamtam, Mamatam Dehe Gehadau Cha Karoti Yaha :**



**Rama Gita :**

- I + Mine = Delusion = World.

## Vivekachudamani :

न ह्यस्त्यविद्या मनसोऽतिरिक्ता

मनो ह्यविद्या भवबन्धहेतुः ।

तस्मिन्विनष्टे सकलं विनष्टं

विजृम्भितेऽस्मिन्सकलं विजृम्भते ॥ 169 ॥

*na hyastyavidyā manaso'tiriktā*

*mano hyavidyā bhavabandhabetuḥ |*

*tasminvinaṣṭe sakalaṁ vinaṣṭaṁ*

*vijṛmbhite'sminsakalaṁ vijṛmbhate || 169 ||*

Apart from the mind there is no ignorance (avidya). The mind itself is the ignorance which is the cause for the bondage of conditioned existence. When the mind is destroyed, everything else is destroyed. When the mind manifests, everything else manifests.[Verse 169]

- Mind = Avidya = I + Mine  
= Delusion  
= bondage of Samsara
- When mind ends, bondage goes.

### b) Kamada Avasthaya Brantaha :

- Waking up – Bondage begins.
- Deluded by Shad – Ripuhu state of Kama (Desire), Krodha, Lobha, Moha, Madah, Matsarya.
- All emotions = Me, thoughts.

• **I take – Kama to be my nature, to be the SELF.**

- When desire comes, I – SELF with Adhyasa, become desirer – Kami, Krodhi, Raaghi, deluded, confused.
- I – pure SELF – identify with Deha and Mano Avasthas, become deluded, confused.

**c) Na Asou Atma Na Manomaya :**

- Why I am not Manomaya Kosha?
- In greed, there is no anger.
- In anger, there is no Jealousy.

**Gita :**

अद्वेष्टा सर्वभूतानां  
मैत्रः करुण एव च।  
निर्ममो निरहङ्कारः  
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām  
maitraḥ karuṇa ēva ca |  
nirmamō nirahaṅkāraḥ  
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- In all minds emotions, “I” am constant.
- I am Kshetrajna, not Kshetram.
- I can’t have Karuna and Krodha together.

- One emotion denies another emotion.
- I can't be changing Mano Bavas.
- **In spite of minds Vikara, I am constantly, changelessly there.**

Minds emotions	I am
- Not my Svarupa	- Continuous, changeless, SELF, Consciousness, awareness.

- Mind has consciousness reflected in it, looks sentient.

Gita :

अन्तकाले च मामेव  
स्मरन्मुक्त्वा कलेवरम् ।  
यः प्रयाति स मद्भावं  
याति नास्त्यत्र संशयः॥८-५॥

antakālē ca māmēva  
smaran muktvā kalēvaram |  
yaḥ prayāti sa madbhāvaṃ  
yāti nāstyatra saṃśayaḥ || 8-5 ||

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

- Mind determines + goes.

• **Mano Vrittis have Vikaras, I remain their changeless substratum.**

- As the mind, so the man.
- Altitude depends on Attitude.
- I am neither good nor bad.
- Thoughts good, bad, right, wrong.
- Jivatma continues till Moksha.
- Body is for a duration of time, a few years.

Body	Jivatma	Paramatma
<ul style="list-style-type: none"> <li>- Not me</li> <li>- Jadam</li> <li>- Residence</li> </ul>	<ul style="list-style-type: none"> <li>- Not me</li> <li>- Doing Karma, Receiving Karma Phalam</li> </ul>	<ul style="list-style-type: none"> <li>- Is me</li> <li>- Beyond Karma Phalam</li> </ul>

**Jnani :**

- Sees mind as false, Baditam, negates them.
- I + mine – only Vyavaharika roles.



## Mind :

- Thinks body to be itself.
- That which has thoughts of I + mine is Manomaya Kosha.
- It has expression of ignorance of SELF.
- All thoughts are in identification mode.
- Mind is seat of Emotions, Brantaha, Deluded.
- Takes Kama, Krodha, as itself.

- **Identifies with desire thought and says : I am desirer.**

- Manomaya becomes Kami, Krodhi.
- I am angry, compassionate, intelligent, dull, emotional.
- Why Manomaya Kosha not Atma?

- **I am desirer, Angry, Changing, person identifying with thoughts in the mind, temporary states.**
- **Atma, changeless, pure awareness not thoughts.**
- **Manomaya – Vikari Anitya, deluded, unstable, changing, hence not Atma.**

## Verse 7 : Why Vijnanamaya not Atma? – Karta, temporary state, Chitchaya

– Vijnanamaya Koshas has manifest, unmanifest state

लीना सुप्तौ वपुर्बोधे व्याप्नुयादानखाग्रगा ।

चिच्छायोपेतधीर्नात्मा विज्ञानमयशब्दभाक् ॥७॥

Līnā suptau vapurbodhe vyāpnuyād ānakhā gragā,

cicchāyo peta dhīr-nātmā vijñāna maya śabda bhāk || 7 ||

The intellect which has the reflection of pure consciousness, and which pervades the whole body up to the tips of the fingers in the waking state, but disappears in deep sleep, is known as the intellect sheath. It also is not the Self because it too is changeable. [Chapter 3 – Verse 7]

- Why Vijnanamaya Kosha not Atma?
- Intellect has reflection of pure Consciousness.
- Pervades whole body upto tip of finger in waking state.
- Disappears in deep sleep.
- Changeable, hence not Atma.

### a) Chit Chaya Upethya Dhi Vijnana Maya Shabda Bak :

- Shadow, reflection of Consciousness.
- Chit Pratibimba, Chidabhasa.
- Nishchayatmika – Dhi.
- Chanchalatvat – Manaha – continuous, changing emotions.
- Upetha – endowed with reflection of Consciousness.

चञ्चलं हि मनः कृष्ण  
प्रमाथि बलवद् दृढम् ।  
तस्याहं निग्रहं मन्ये  
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalaṃ hi manaḥ kṛṣṇa  
pramāthi balavad dṛḍham |  
tasyāhaṃ nigrahaṃ manyē  
vāyōriva suduṣkaram || 6-34 ||

The mind verily is, O Kṛṣṇa, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

- Sun → Reflection in water
- Intellect → Reflection of Consciousness in the Intellect.  
→ Presence of Consciousness is felt here.
- Not actual, only reflection, only feeling.
- Consciousness is all pervasive.

Example

Apparent presence of you in  
the mirror

Apparent presence of 2  
trees in the water

Apparent presence of SELF  
in the intellect

I – Thought	Pure I
<ul style="list-style-type: none"> <li>- 1<sup>st</sup> thought on waking in the Buddhi</li> <li>- Can observe, vocalise</li> <li>- I – thought has presence of Consciousness.</li> <li>- Not true, apparent</li> </ul>	<ul style="list-style-type: none"> <li>- Unvoiced, nonverbalised</li> <li>- Transcends all descriptions</li> </ul> <p><b>Taittiriya Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Yatho Vacho.. [2 – 4 – 1]</li> <li>- Beyond time, speech</li> <li>- Not in level of Mind</li> </ul>

### Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति  
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |  
ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti  
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

- What is difference between Manomaya and Vijnanamaya?

Vijnanamaya	Manomaya
<p>I) Conduit, pipeline, distributes consciousness to mind and body - Annamaya, Pranamaya has no consciousness.</p> <p>II) Made of Sattvik Amsha of subtle 5 elements</p> <p>III) Nishchayatmika, firm, steady, is its Svarupa</p>	<p>I) Chanchalatvat, can't distribute</p> <p>II) Made of Sattvik Amsha but not steady.</p> <p>III) Oscillating, Sankalpa, Vikalpa.</p>

### b) Lina Suptou :

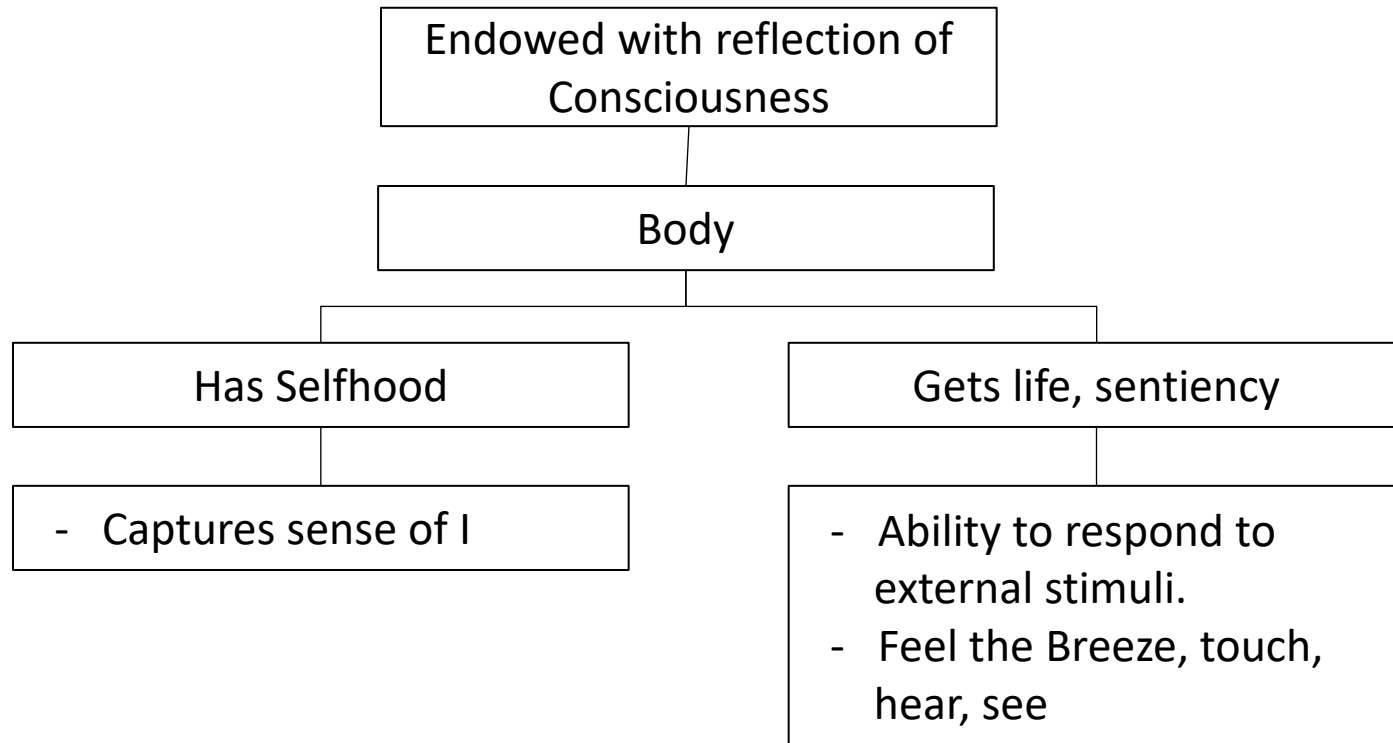
- Dissolves, merges, Laya in sleep into Karana Shariram (Vasana Maya – Causal seed form)
- Seed sprouts on waking.
- Lina not Nasha
- All you know is retained.
- Bodhe = waking state.

### c) Vapuhu Vyapyunat Anakha Agraka :

- Pervades entire body upto tip of nails.

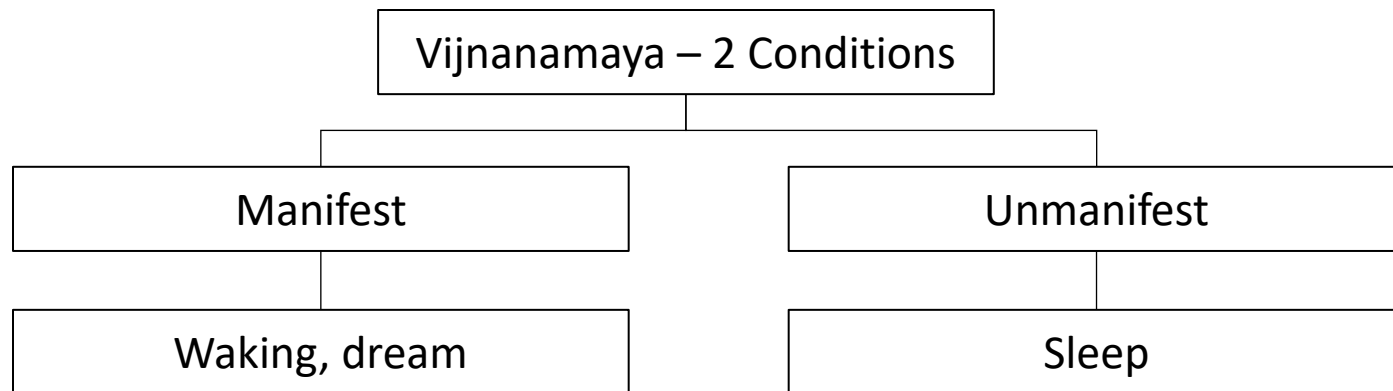
Tena Saha	Tena Vina
<ul style="list-style-type: none"> <li>- Maryada</li> <li>- Upto</li> <li>- Inclusive</li> <li>- Body upto hand / hair / nails</li> </ul>	<ul style="list-style-type: none"> <li>- Abhividi</li> <li>- Exclusive</li> <li>- Body till handrest.</li> </ul>

- No place where Vijnanamaya Kosha is not present in waking state.



- In the waking state, Vijnanamaya Kosha pervades the whole world completely without exception.

- In deep sleep, Vijnanamaya Kosha negated.
- I Sakshi am there, sleeper I was there.
- **Consciousness knows the passive mind in deep sleep, active mind in waking and semi active in dream.**
- I slept well = Smruti in Karana Shariram, remembrance.
- Any remembrance requires Anubhava, experience.
- Anubhava requires presence of illumining factor, Consciousness.
- **Experience of my SELF is there always in 3 Avasthas and beyond.**
- I am not 3 Sharirams, I am Sakshi, the light of Consciousness, Self Evident.



## Brihadaranyaka Upanishad : Very Important Verse

यद्वै तन्न विजानाति  
विजानन्वै तन्न विजानाति,  
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो  
विद्यतेऽविनाशित्वान्;  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं  
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti  
vijānanvai tanna vijānāti,  
na hi vijñāturvijñāterviparilopo  
vidyate'vināśitvān;  
na tu taddvitīyamasti  
tato'nyadvibhaktaṃ  
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]

- **For Consciousness, its consciousness never ceases, super waker status.**
- **For Body – Mind – World, Consciousness ceases, hence we say they are in reflected Consciousness.**

SELF	Buddhi
<ul style="list-style-type: none"><li>- Nitya</li><li>- Presence felt always</li></ul>	<ul style="list-style-type: none"><li>- Anitya</li><li>- Presence not felt in sleep</li><li>- Lina Suptou, Chitchaya</li></ul>



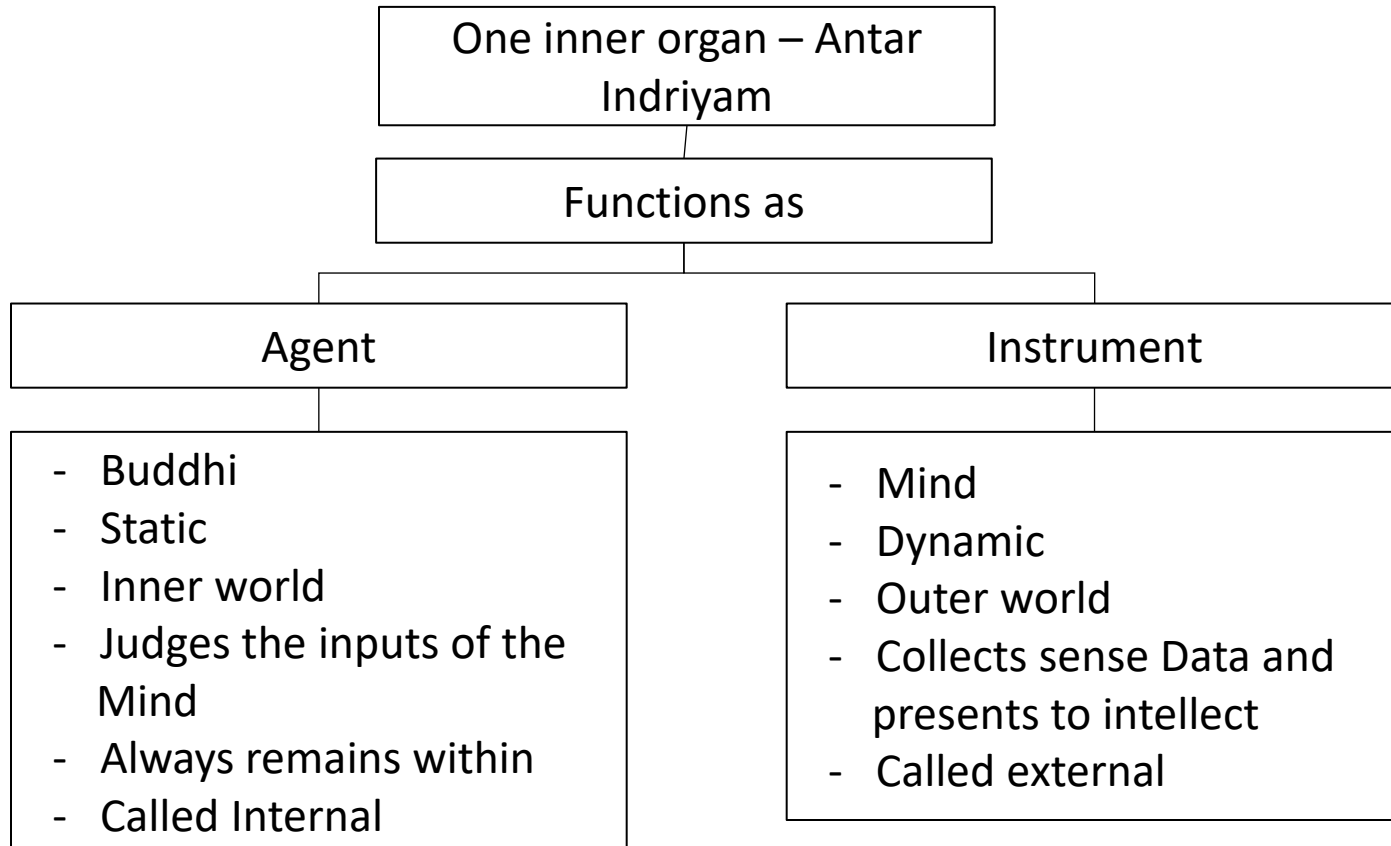
## Verse 8 : One Antahkaranam (Important)

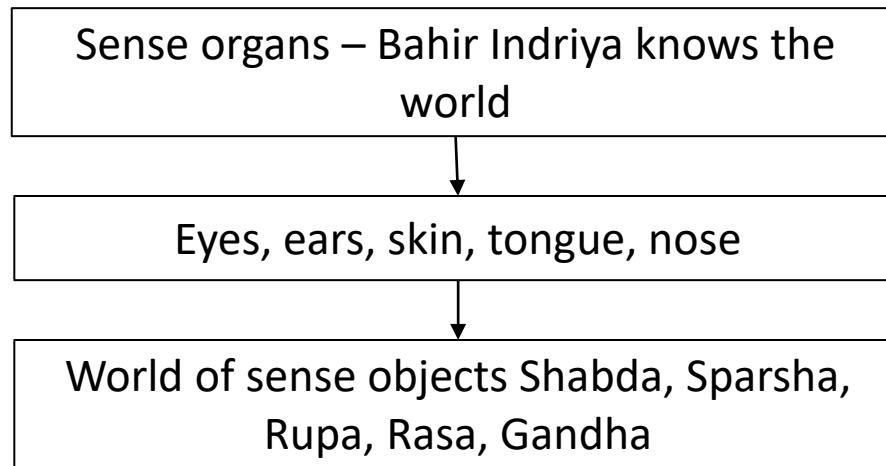
### Functions as Vijñanamaya Kosha and Manomaya Kosha

कर्तृत्वकरणत्वाभ्यां विक्रियेतान्तरिन्द्रियम् ।  
विज्ञानमनसी अन्तर्बहिश्चैते परस्परम् ॥८॥

Kartṛtva-karaṇatvā-ghyām vikriye-tāntarin driyam,  
vijñānamanasī antar-bahīś-caite parasparam ॥ 8 ॥

The inner organ functions as the agent and also the instrument. Hence though one, it is treated as two, viz., the intellect sheath and the mind sheath. Their fields of operation are the inner world and the outer world respectively. [Chapter 3 – Verse 8]

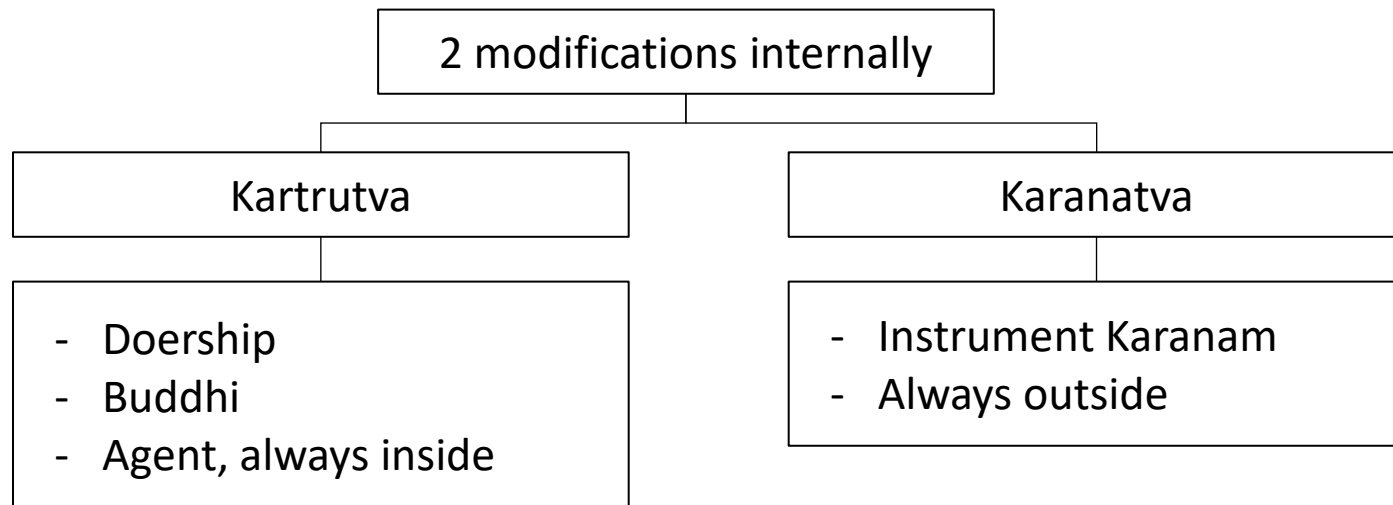




### **Vritti Vyapti :**

- Vritti from Buddhi goes out through mind and sense organs and envelops the objects.

### **a) Kartrutva Karanatvabyam Vikriyeta Indriyam :**



Kaaranam

Cause

Sadaranam – General

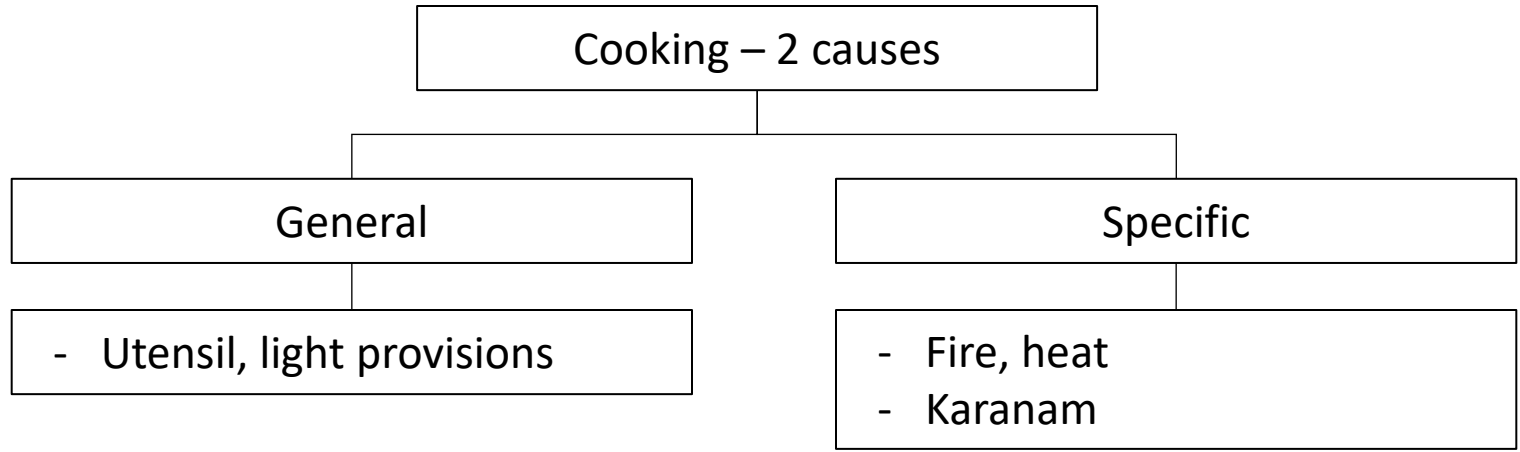
(I) Mind, for Guna, Dosha Vimarsha  
(Enquiry Analysis)

- Eyes – Form / colour
  - Ears – Sound
  - Nose – Smell
  - Tongue – Taste
  - Skin – Touch
- } 5 Inputs  
From  
External  
world
- To see faults, defects, good, bad,  
merit demerit
  - Idam Pratyaya
  - Eat / Not
  - Karanam for cognition = Mind

Asadaranam – Specific

(II) Specific, unique Apoorvata

- Karanam for decisions = Intellect,  
doer [Prana, senses can't do this]

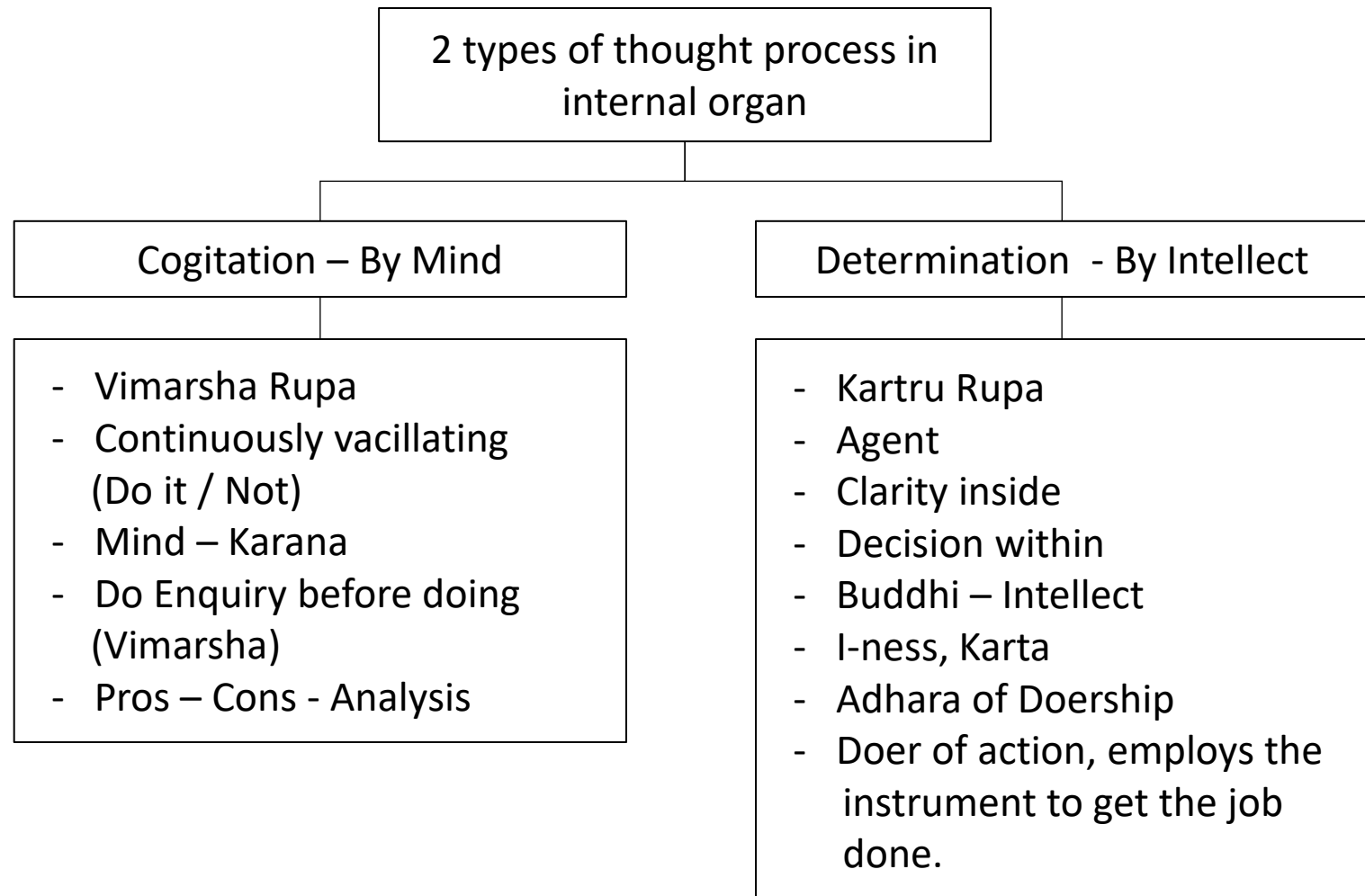


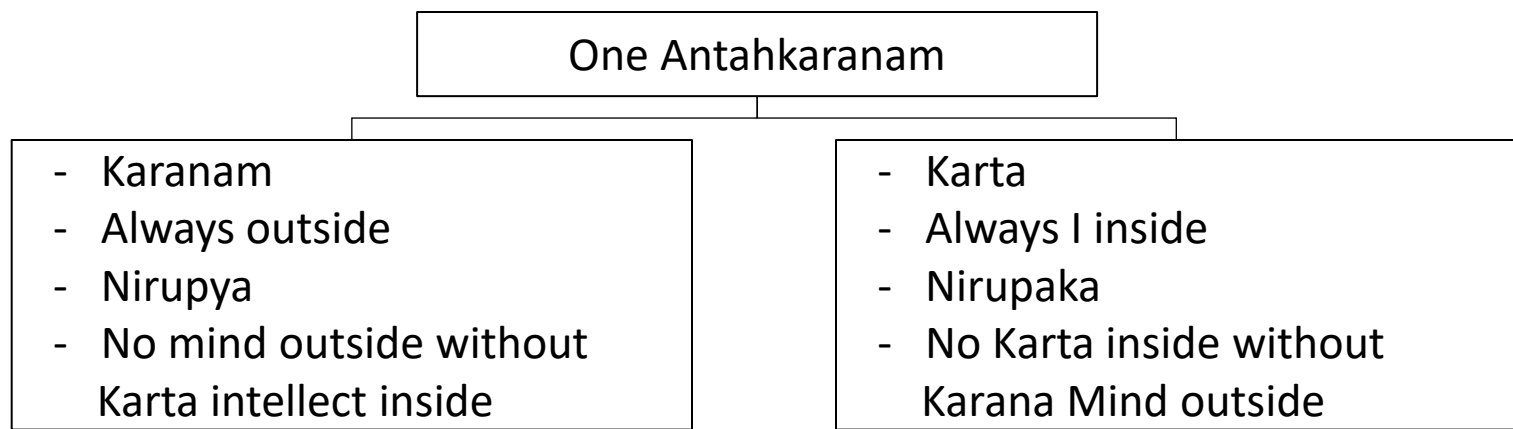
### Taittiriya Upanishad :

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।  
विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते ।  
विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमादयति ।  
शरीरे पाप्मनो हित्वा । सर्वान् कामान्समश्नुत इति ॥ १ ॥

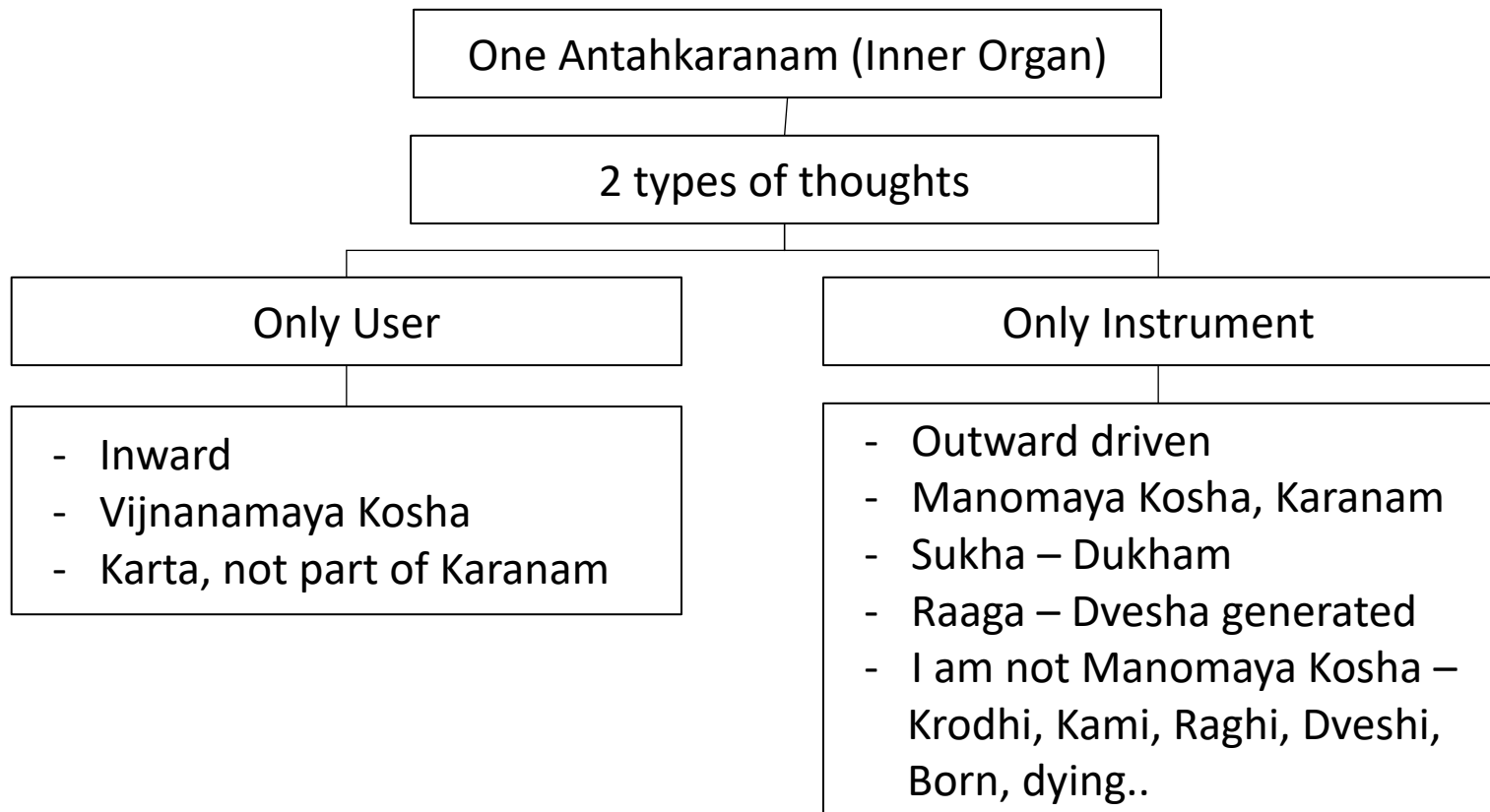
vijñānaṃ yajñaṃ tanute | karmāṇi tanute'pi ca |  
vijñānaṃ devāḥ sarve | brahma jyeṣṭhamupāsate |  
vijñānaṃ brahma cedveda | tasmāccenna pramādyati |  
śarīre pāpmano hitvā | sarvān kāmānsamaśnuta iti || 1 ||

Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the 'Gods' worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman and if he does not swerve from it, he attains all desires and comes to abandon all the sins in the body. [2 - 5 - 1]

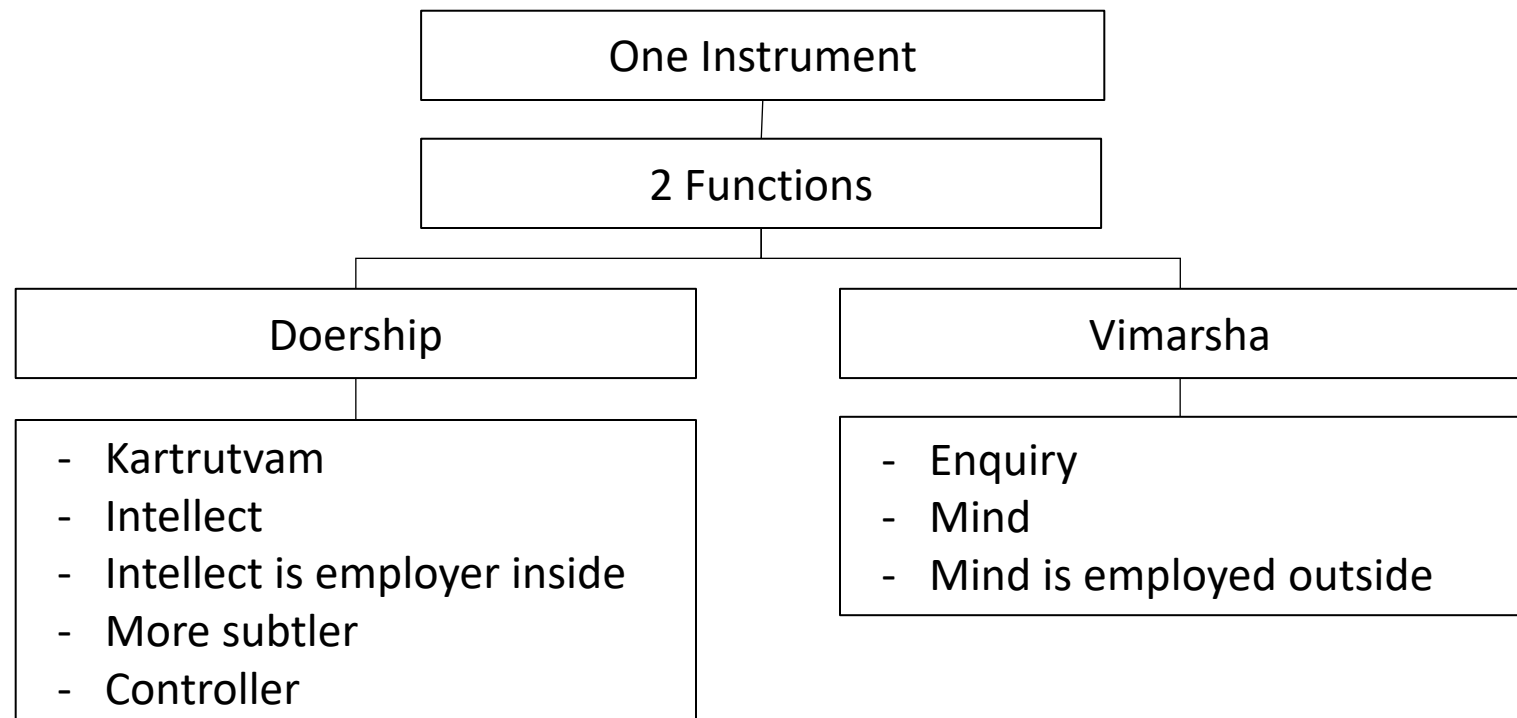




- Mind and intellect mutually become Karana and Karta.
- User of instrument and instrument together exist in one locus.



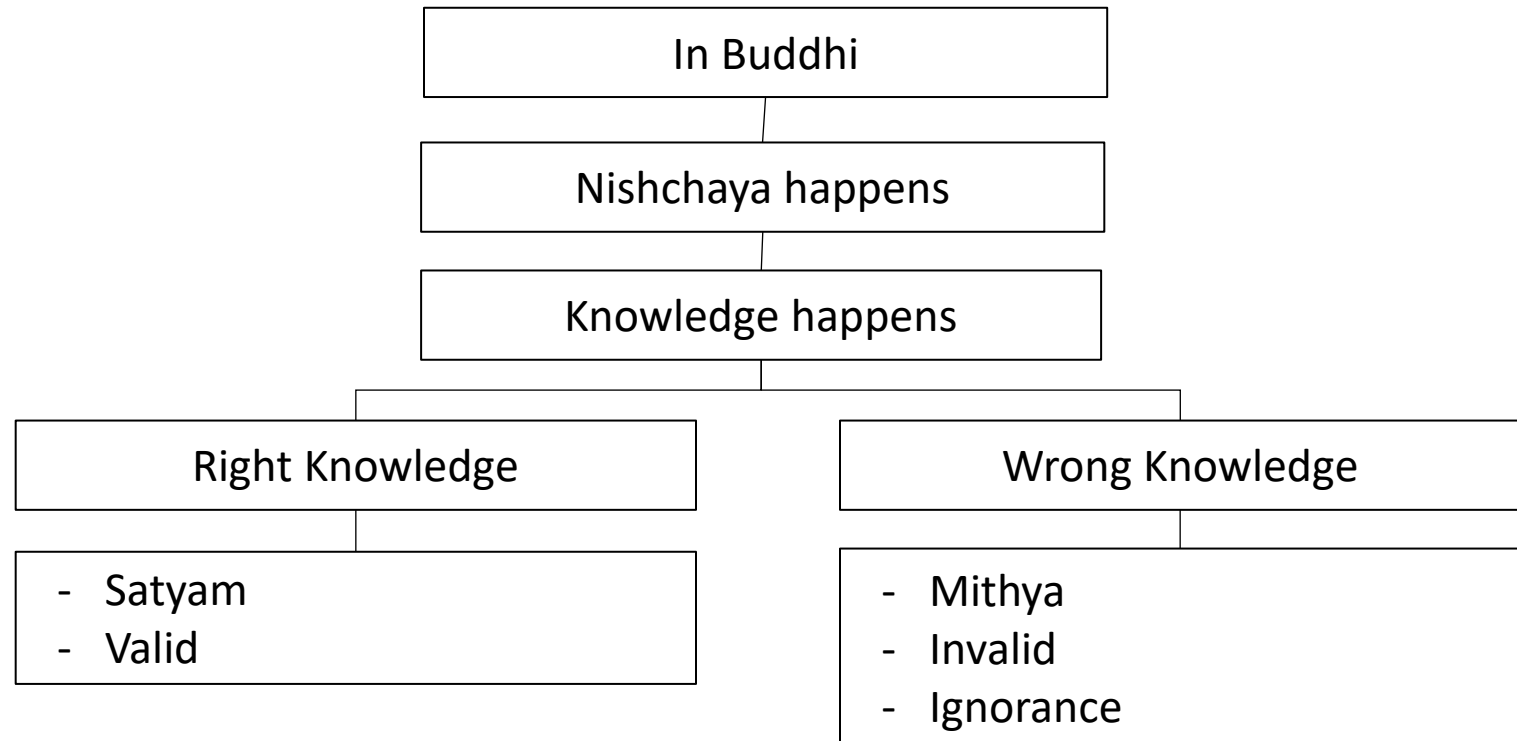
- This is Kartrutva Karanatvabyam.
- Without operation of Antahkaranam (Inner Organ) there can't be Karta (Doer of Action) – Vijnanamaya Kosha and Vimarsha – Instrument for enquiry – Manomaya Kosha.
- 2 separate components.
- We are confused and mix them up and suffer.
- Adhyasa happens with pure Atma Sakshi “I”.
- Karta thought also is instrument to create Kartrutvam.
- There is division because of variance of functionalities even though it is one single Antahkaranam.



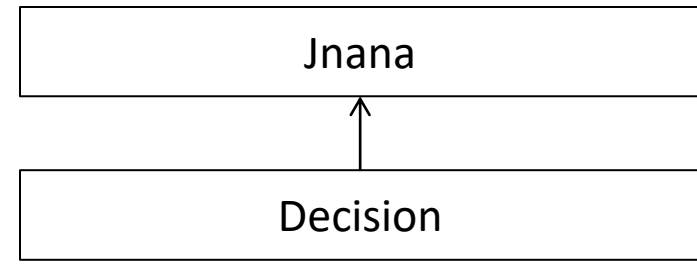
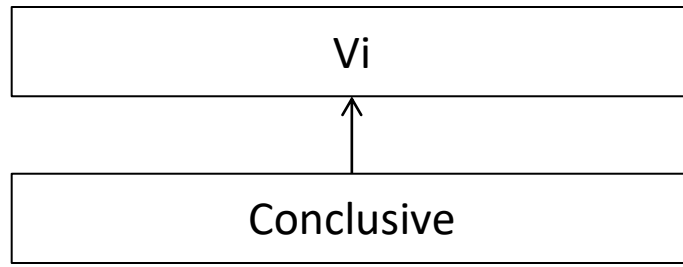
## Revision :

### Inner Organ :

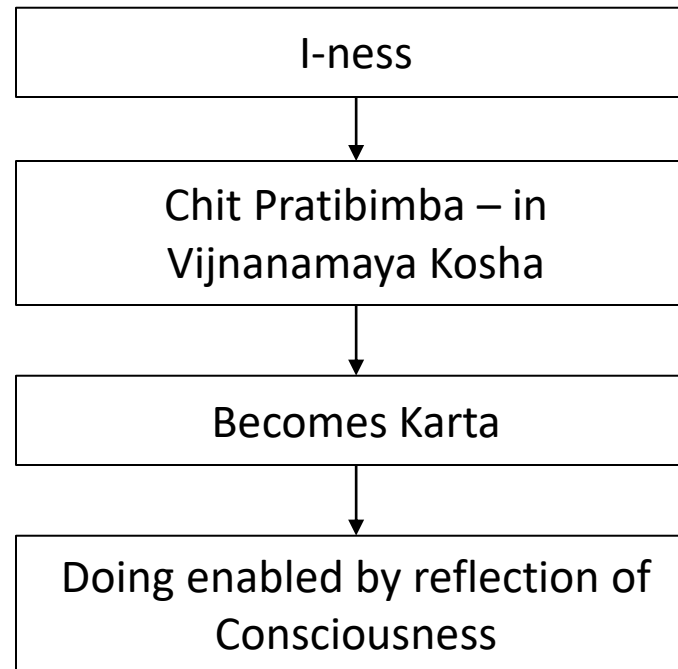
- Becomes mind and intellect.
- Karanam + Karta.
- Both are thoughts.
- Mind graduates, evolves to become intellect.
- Cogitate first, decision later.





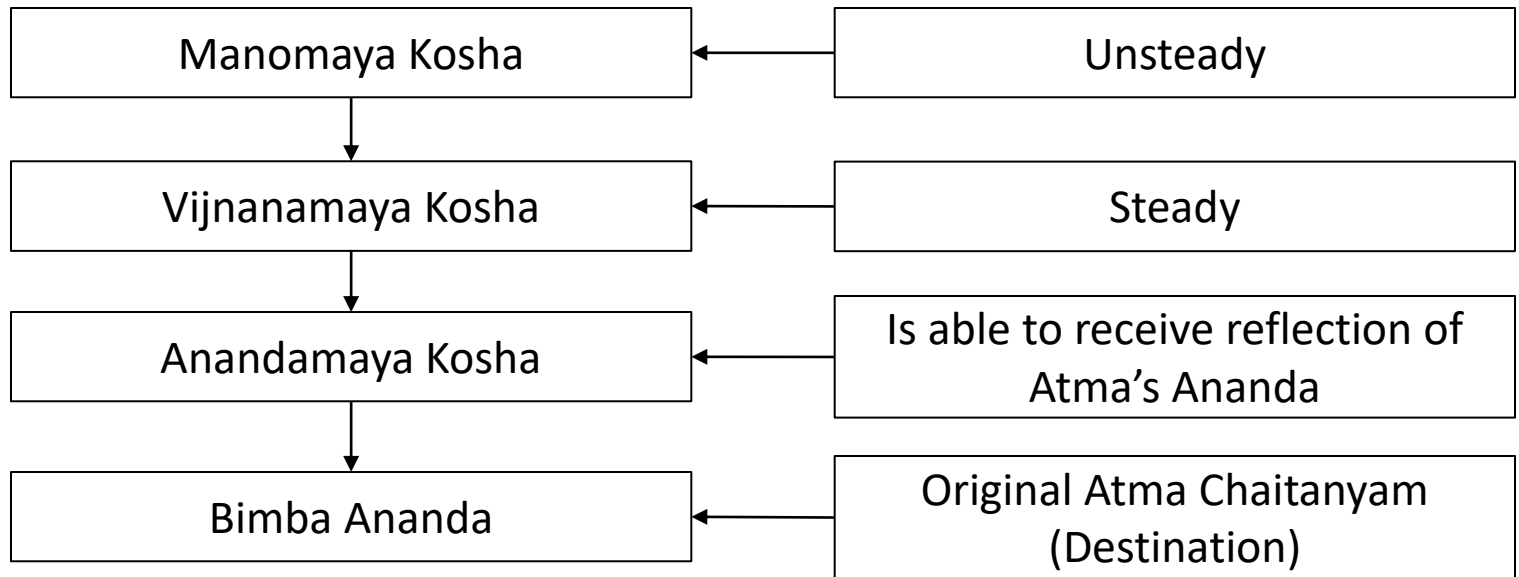


- In Vijnanamaya Kosha, reflection of Consciousness is steady throughout the day.

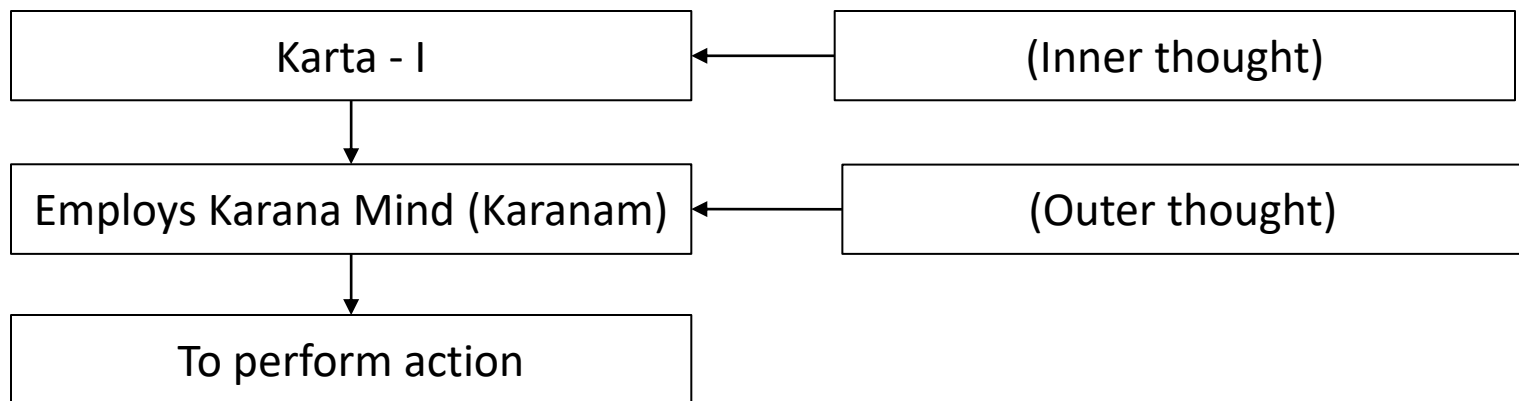


- Why mind does not become Chit Pratibimba and Karta?
- Chanchalatvam, changing continuously.

## Spiritual Travel so far :



- Unsteady river can't have reflection of Sun.
- Unsteady Manaha can't have reflection of Atma.



- Vijnana maya Kosha ends in deep sleep.

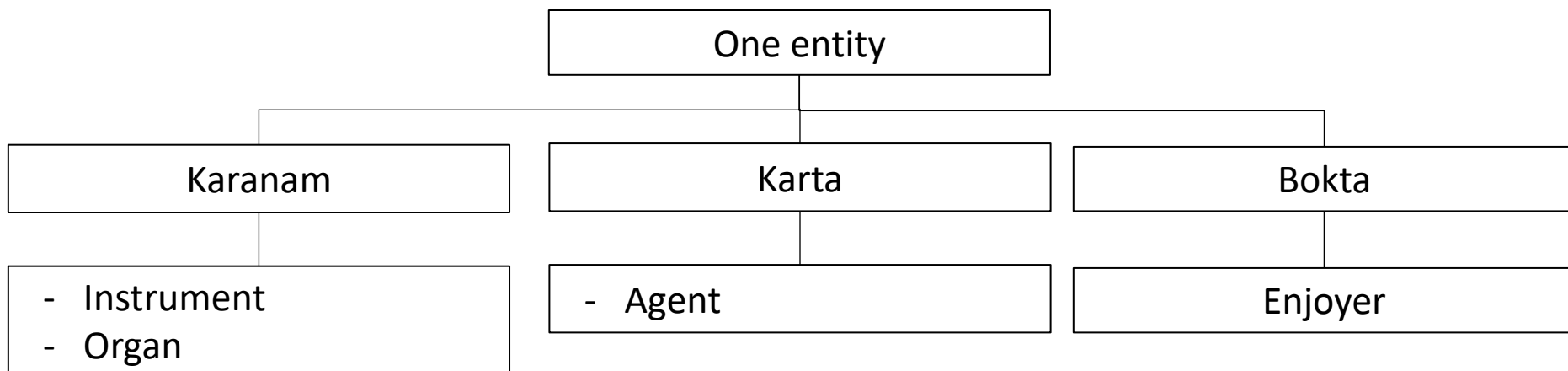
## Verse 9 : Anandamaya Kosha – Bliss sheath – sleeper I

काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक् ।  
पुण्यभोगे भोगशान्तौ निद्रारूपेण लीयते ॥९॥

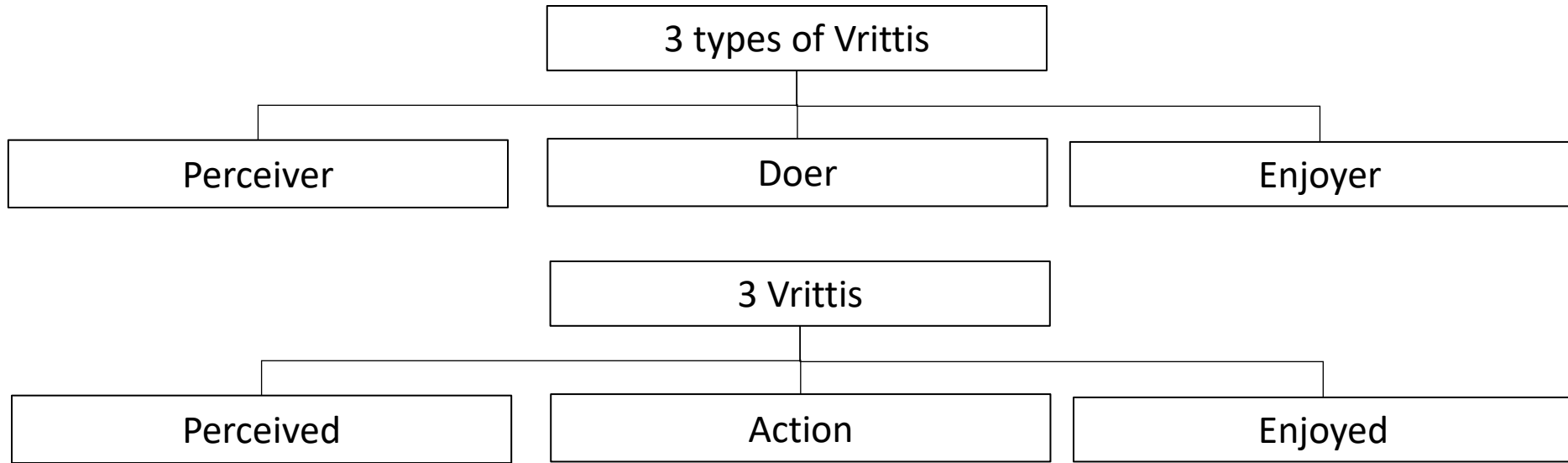
**Kāci-dantar-mukhā vṛttir-ānanda-prati-bimba-bhāk,  
puṇyabhoge bhoga-śantau nidrā-rūpeṇa līyate || 9 ||**

There is a position or function (of the intellect) which, at the time of enjoying the fruits of good actions, goes a little farther inward and catches the reflection of the bliss and at the end of this enjoyment, merges in deep sleep. (This is what is known as the sheath of bliss).  
[Chapter 3 – Verse 9]

- Intellect at the time of enjoying the fruits of good actions, goes further inward.
- Catches reflection of the bliss.
- Merges in deep sleep.
- This is different than the SELF.



Mind	Intellect
<ul style="list-style-type: none"> <li>- Collects sense Data</li> <li>- Presents to Intellect</li> </ul>	<ul style="list-style-type: none"> <li>- Decides</li> </ul>



- **What is Ananda Maya Kosha?**

Ananda	Maya
Happiness	Vikara

- **Modification of happiness.**
- **Not full of happiness, then Ananda Maya Kosha will be Brahman, Satchit Ananda.**

<b>Annamaya</b>	<b>Pranamaya</b>	<b>Manomaya</b>	<b>Vijnanamaya</b>	<b>Anandamaya</b>
Anna Vikara	Vayu Vikara	Full of Vrittis ↓ Prachura	Full of Mind ↓ Prachura	Ananda Vikara (Not full of Bliss)

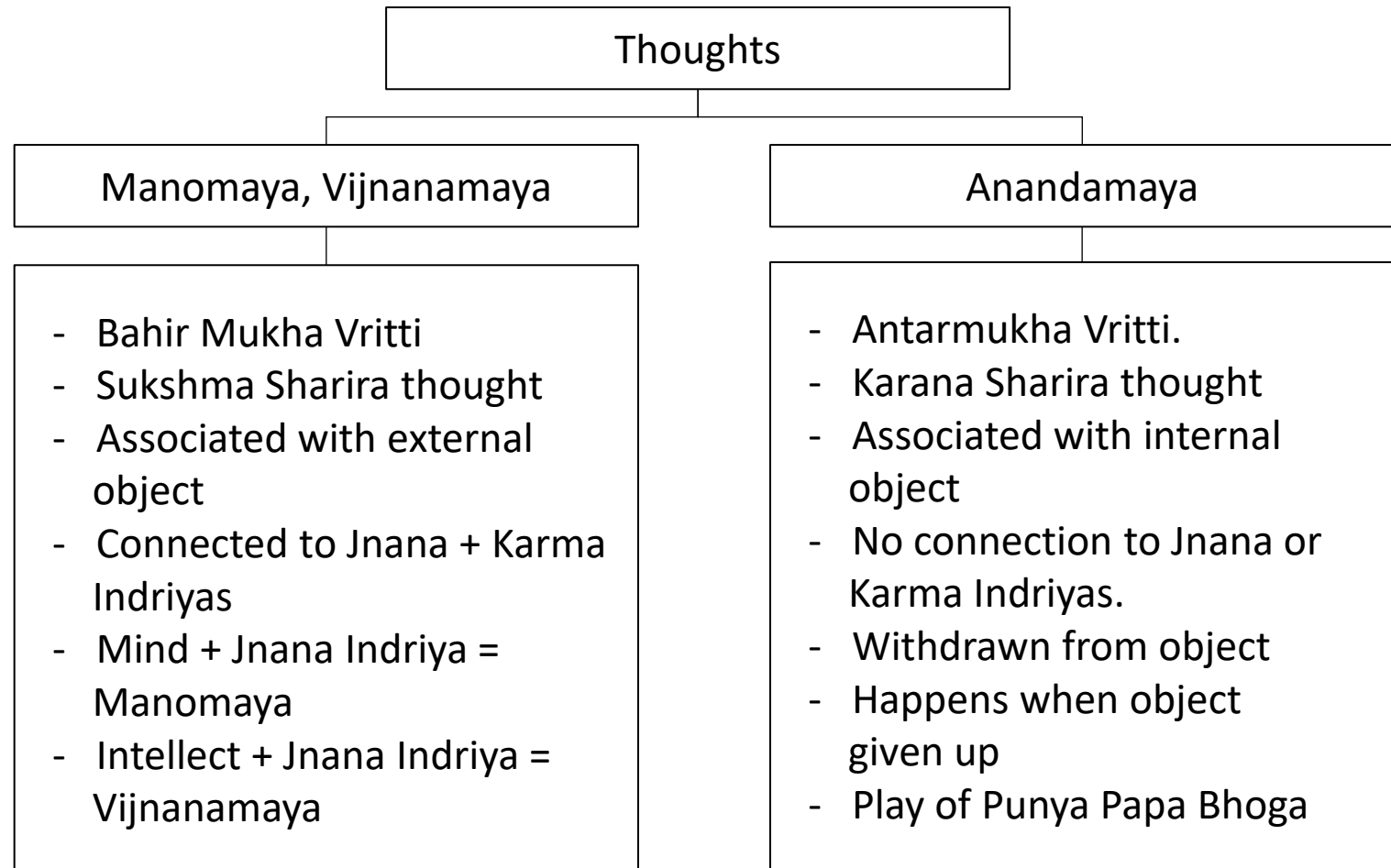
- Mind, intellect, Ananda → All thoughts.
- Once we identify with this, we have an idea :  
I am happy, blissful, SELF veiled.
- None of the Koshas can cover Atma.
- Identifying with any Kosha covers Atma.
- Body can't cover Atma, identification of body as though veils SELF.
- Identification with Annamaya, Pranamaya, Manomaya, Vijnanamaya, Anandamaya veils the SELF.

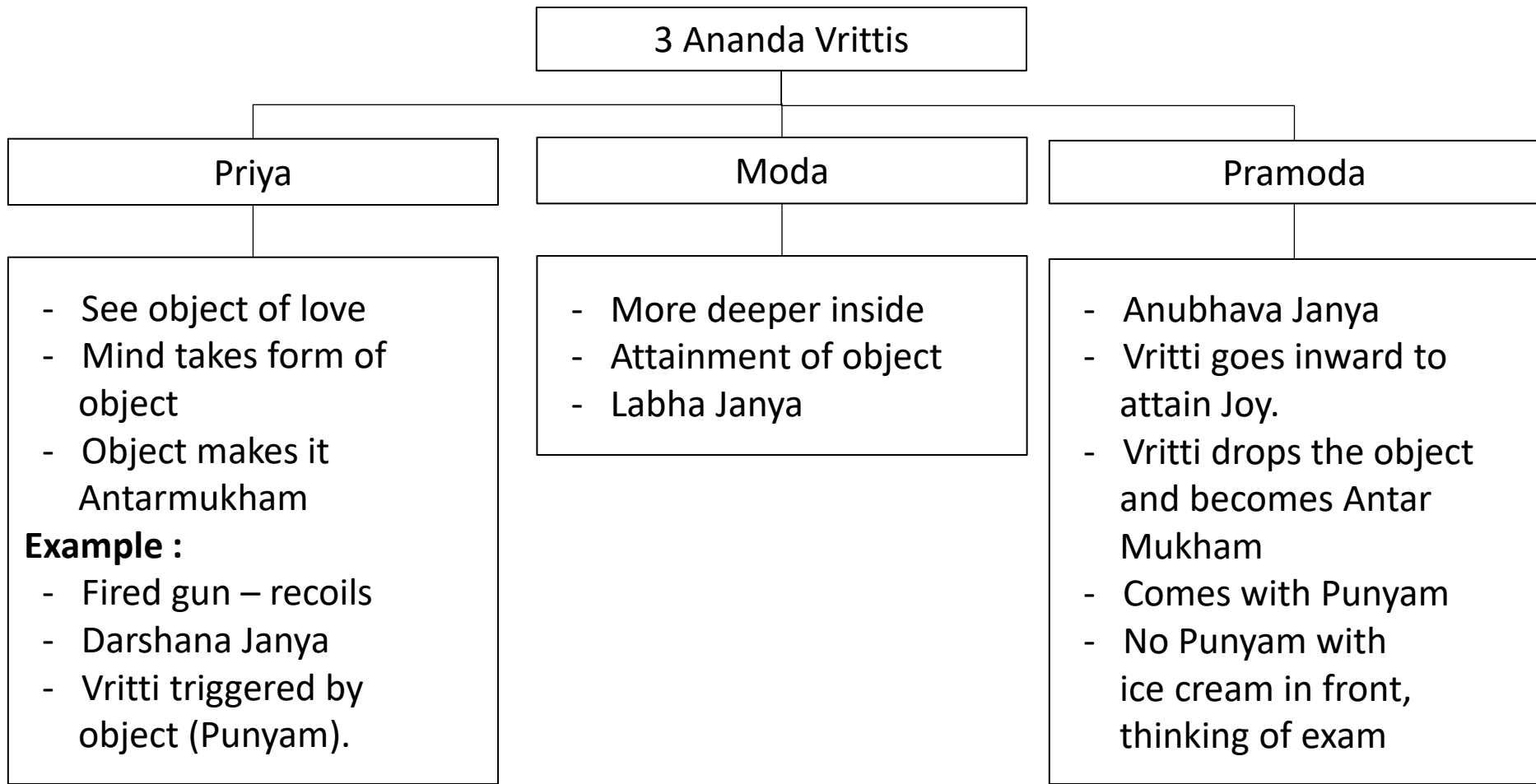
### **Example :**

- Sword + cover; money + purse; book + cover (for release).
- Our Abhimana, Tadatmaya, identification covers.
- I am body, Prana, mind, intellect - veils I am consciousness.

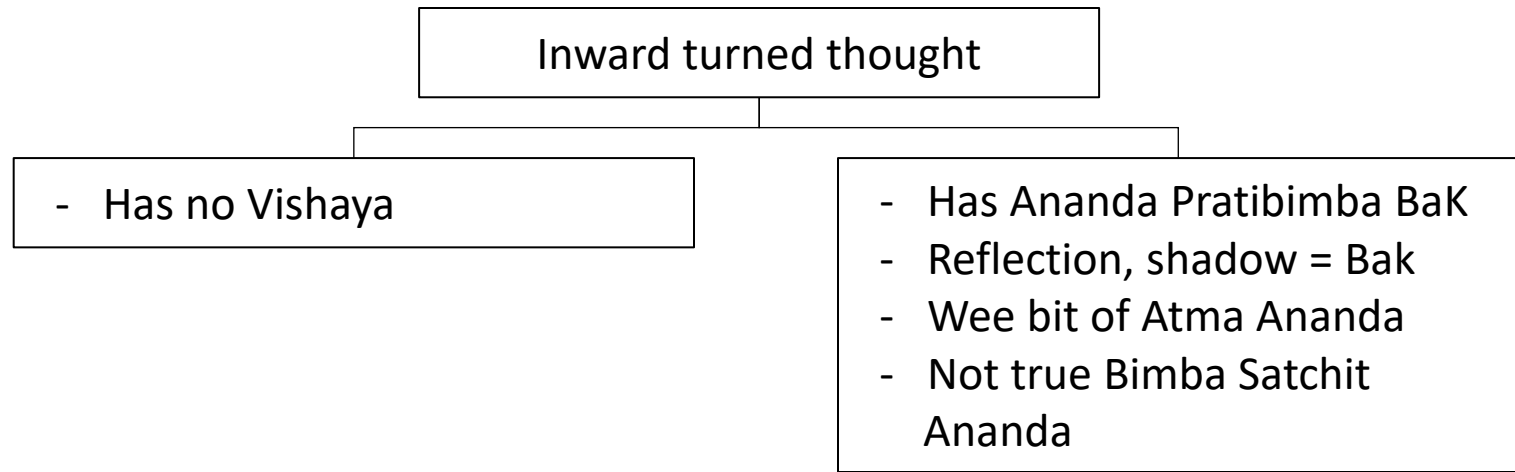
## a) Kashchit Antarmukatvat Vritti :

- Inward thought in Karana Shariram = Ananda Maya = I don't know SELF / Atma = Moola Avidya.





- Similarly, Dukham can be explained.



- Quality of Priya, Moda, Pramoda according to closeness to SELF.
- Subtler Vritti can capture more Sattvik Sukham.
- Deva / Karma Deva / Ajananda Deva / Gandharva... Degrees of Ananda vary.

### Taittiriya Upanishad :

- Chapter II – Anuvaka VIII – Verses 1 – 11
- Describes degrees of Ananda

### Taittiriya Upanishad :

ते ये शतं प्रजापतेरानन्दाः ।  
 स एको ब्रह्मण आनन्दः ।  
 श्रोत्रियस्य चाकामहतस्य ॥ ११ ॥

te ye śataṃ prajāpaterānandāḥ ।  
 sa eko brahmaṇa ānandaḥ ।  
 śrotriyaśya cākāmahatasya ॥ 11 ॥

A Hundredfold the bliss of Prajapati is the unit of measure of the Bliss of Brahman, which is in no way greater than the bliss of one who is a Srotriya and who, in his experience of the Reality, is devoid of all other desires. [2 - 8 - 11]



Ananda of Man of realisation :

Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्व देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ द्मि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।

ahamannamahamannamahamannam ।

ahamannādo'''hamannādo'''hamannādaḥ ।

ahaṃ ślokaḥkṛdahaṃ ślokaḥkṛdahaṃ ślokaḥkṛt ।

ahamasmi prathamajā ṛtāāāsyā ।

pūrvam devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

ahamannamannamadantamāāādmi ।

ahaṃ viśvam bhuvanamabhyabhavāāām ।

suvarna jyotiḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- I am the knower and known, Atma Svarupa.
- Brahma Svarupa Vritti – experiences infinitude of SELF.
- Devatas experience higher quantity, quality of Priya, Moda, Pramoda.
- **Every level increases 100 fold = Miniscule of happiness of man of realisation.**
- What is difference between Sukham and Anandamaya Kosha.

Sukha / Dukha Vritti	Anandamaya Kosha
I) In Manomaya Kosha	I) In Anandamaya Kosha
II) Vrittis, subtle thoughts, generating Sukham / Dukham is there	II) No Vrittis - No Dukha Vrittis
III) Vishaya Avachinnam - Limited by Vishaya	III) Vishaya Anavachinnam Vishaya given up
IV) Bahir Mukham - Dukha	IV) Antar Mukham Darshana, Prapti Janya, Anubava Janya
V) Vishaya Ananda Chit is covered by Vishaya	V) Pratibimba Bak Atma Ananda - Reflection of Atma enjoyed – weak, strong, strongest - Realm different - Comes when Punyam manifests, Nidra = Punyam
	VI) Vishaya – not external objects - Holds experience of happiness

- Vishayas not required to experience Joy.
- Vritti holds joy without objects.
- Don't hold object because object not giving happiness.

### **Sleep :**

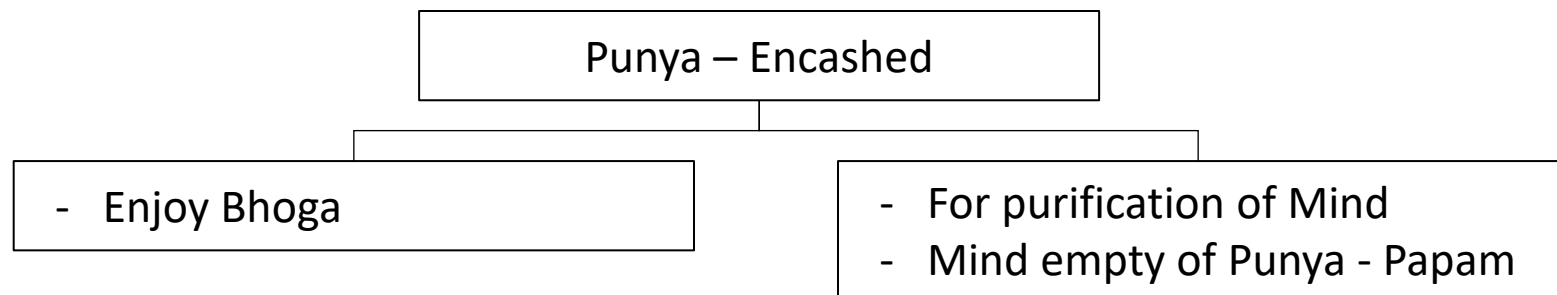
- Drop all objects.
- Objects trigger happiness.
- Your own likes + dislikes makes objects trigger.

### **Where do I get happiness from?**

- Ananda Pratibimba Bak.
- Get fleeting glimpse of SELF, bliss.
- Bak means Anubavati, experiences.

### **b) Vichiksate :**

- Compulsive nature.
- Seek more and more Ice cream, to go to Anandamaya Kosha



- Internally Punya – Papam manifests as thoughts.

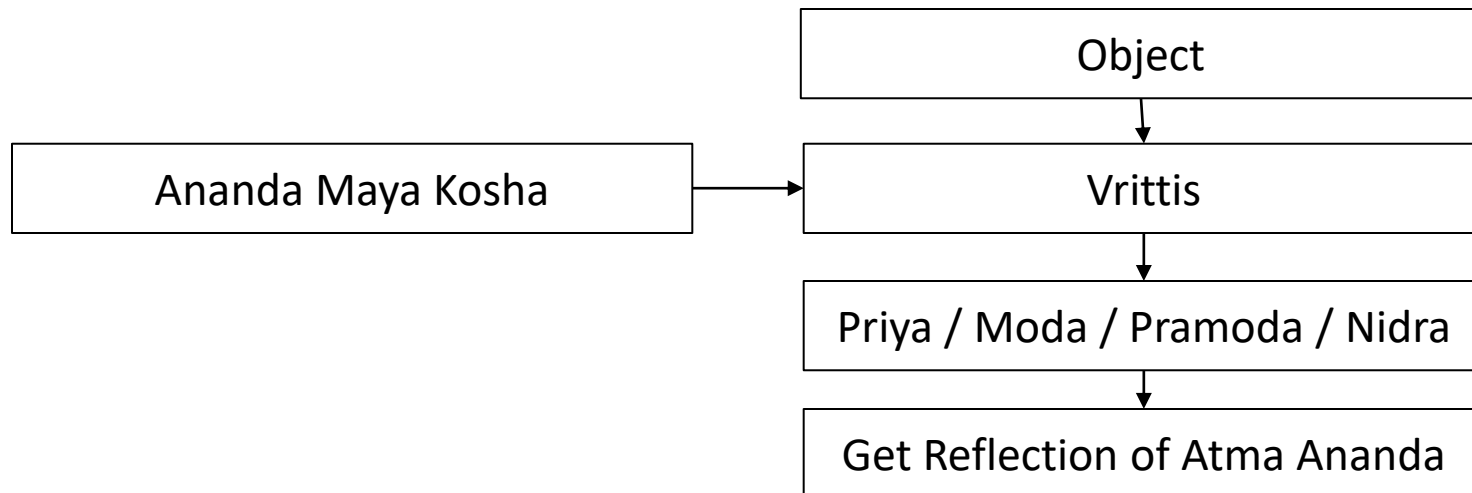
## Gita : Chapter 12

अद्वेष्टा सर्वभूतानां  
मैत्रः करुण एव च।  
निर्ममो निरहङ्कारः  
समदुःखसुखः क्षमी ॥ १२.१३ ॥

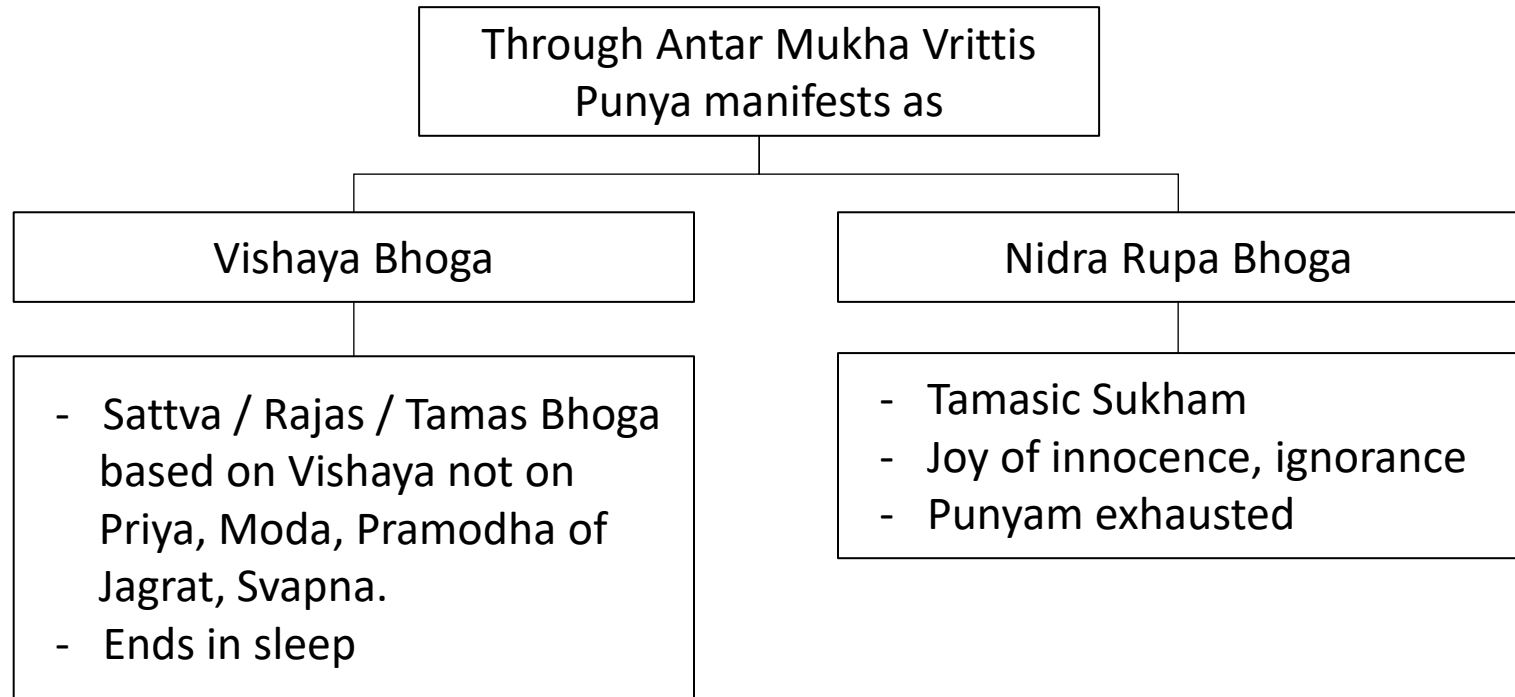
advēṣṭā sarvabhūtānām  
maitraḥ karuṇa ēva ca |  
nirmamō nirahaṅkāraḥ  
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- Adveshta Sarva Butanam = Punya Vrittis.
- Priya, Moda, Pramoda are Sattvica Vrittis, which hold happiness (Rajasic or Tamasic Vrittis can't hold happiness).**



- In Sushupti, Bhoga ends, Prapancha withdrawn.



### c) Punya Bhoge Shantah – Nidra Rupena Liyate :

- In Priya, Moda, Pramoda, Sattwa makes you withdraw.
- You get Ekagrata Chitta.
- Thoughts become one object, Sattwa Triggered which holds Ananda.
- In Priya, Moda, Pramoda, Sattwa makes you withdraw.
- In Nidra – Tamo makes you withdraw.
- There is difference in Sattwa / Tamo Ananda.

- Nobody can deny Ananda.
- I did not know anything is an expression of Tamas.
- Sukhena Aham Asvapsam, I slept happily.
- What is criteria to go to Ananda Maya Kosha?
- Vritti should become Antar Mukha.
- Jiva lives in Atma Ananda only.

## Verse 10 : Reflected Anandamaya Anityam, not Atma, source of Anandamaya Bliss is Atma

कादाचित्कत्वतो नात्मा स्यादानन्दमयोऽप्ययम् ।  
बिम्बभूतो य आनन्द आत्माऽसौ सर्वदास्थितेः ॥१०॥

Kādācit-katvato na-ātmā syād ānanda mayo'pyayam,  
bimba-bhūto ya ānanda ātmā'sau sarvadā sthiteḥ || 10 ||

This bliss sheath also cannot be the self because it is temporal and impermanent. That bliss which is the source of this reflection is the self ; for it is eternal and immutable. [Chapter 3 – Verse 10]

- Why Anandamaya Kosha not Atma?

### a) Ayam Ananda Maya Api Anatma Syat :

- This Ananda Maya Kosha is also Anatma.

### b) Kadachit Katvataha :

- Because Ananda Maya is temporary.

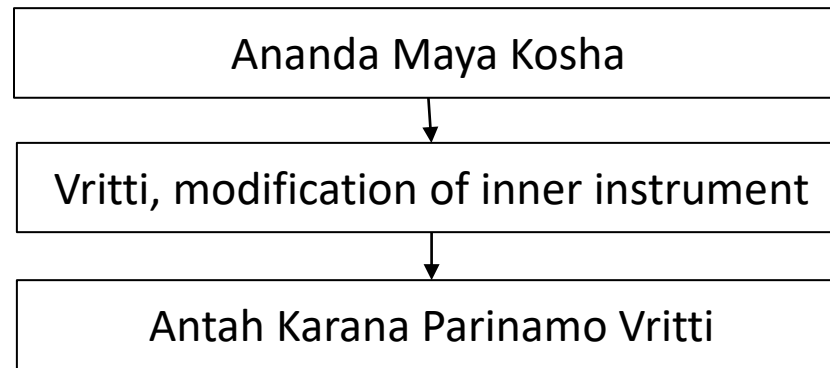
### c) What is Atma Bimba Buta Ananda? Sarvada Sthithe :

Ananda Maya Kosha	Atma Ananda
<ul style="list-style-type: none"><li>- Priya / Moda / Pramoda</li><li>- Nidra → Tamo</li><li>- Ananda</li><li>- Reflected Ananda of Atma, Sattvik</li><li>- Require Ekagrata</li></ul> <p><b>Manomaya :</b></p> <ul style="list-style-type: none"><li>- Ice Cream makes you see inside to Anandamaya Kosha</li></ul>	<ul style="list-style-type: none"><li>- Source of Ananda</li><li>- Pure Consciousness</li><li>- Atma</li><li>- It is always there.</li></ul> <p><b>Whole Life :</b></p> <ul style="list-style-type: none"><li>- Striving of how to go to Sukham of Ananda Maya Kosha.</li></ul>

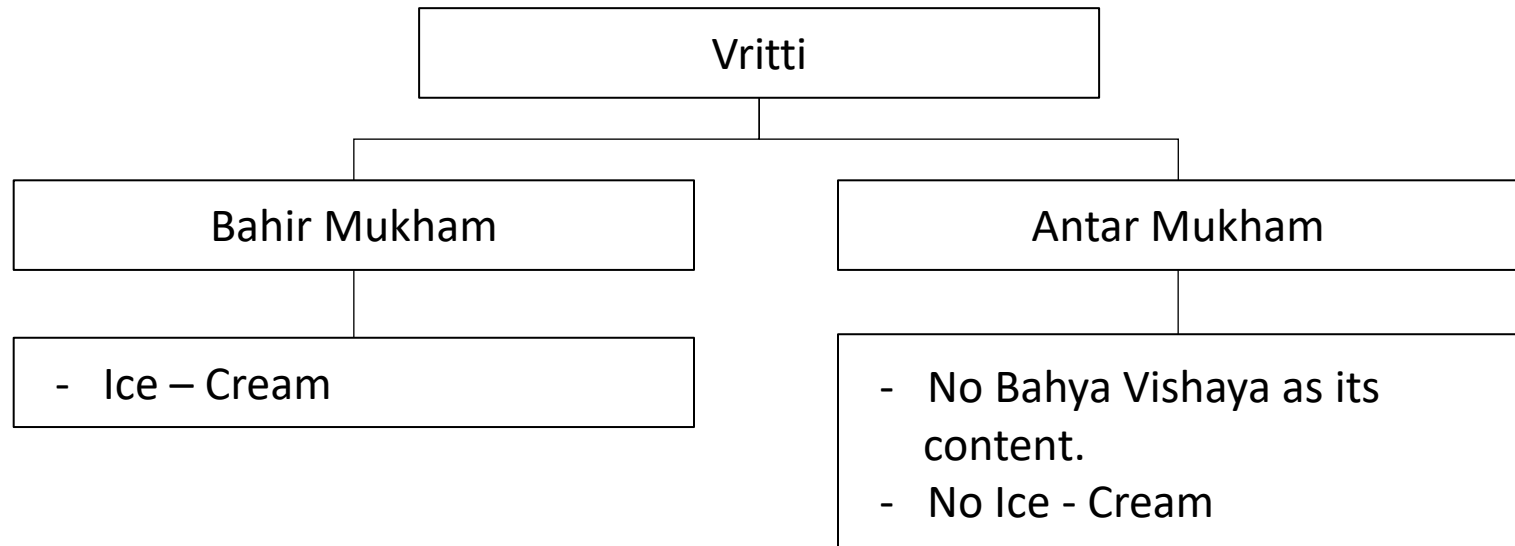
- Vishaya Bhoga = Rajasika Bhoga.
- To catch hold of Bhoga, steadiness of Vritti required.
- Rajo Vritti can't hold.
- In Rajas, Ekagrata destroyed, obstacle for Ananda Maya Kosha.

## Revision :

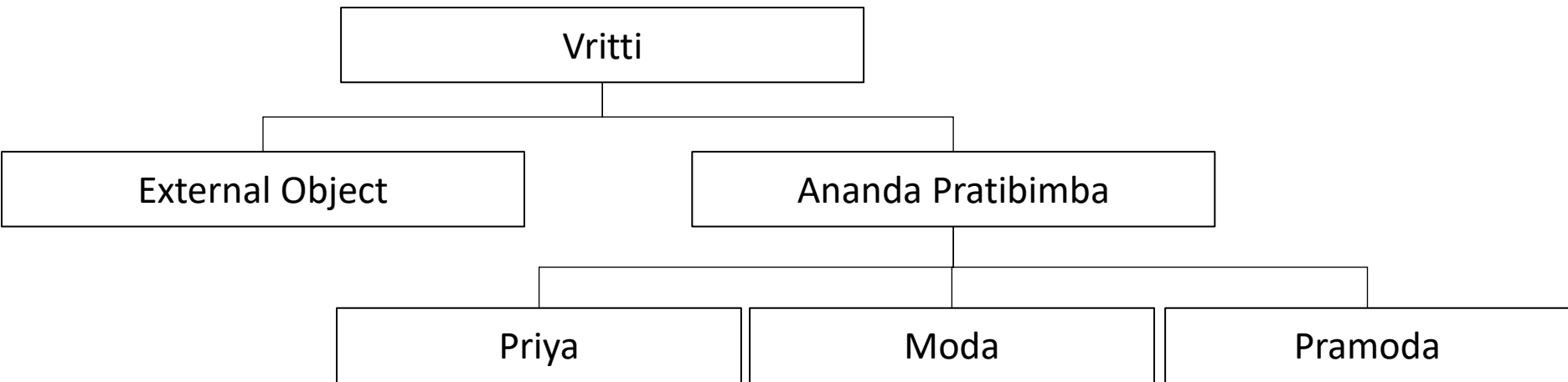
I)



II)

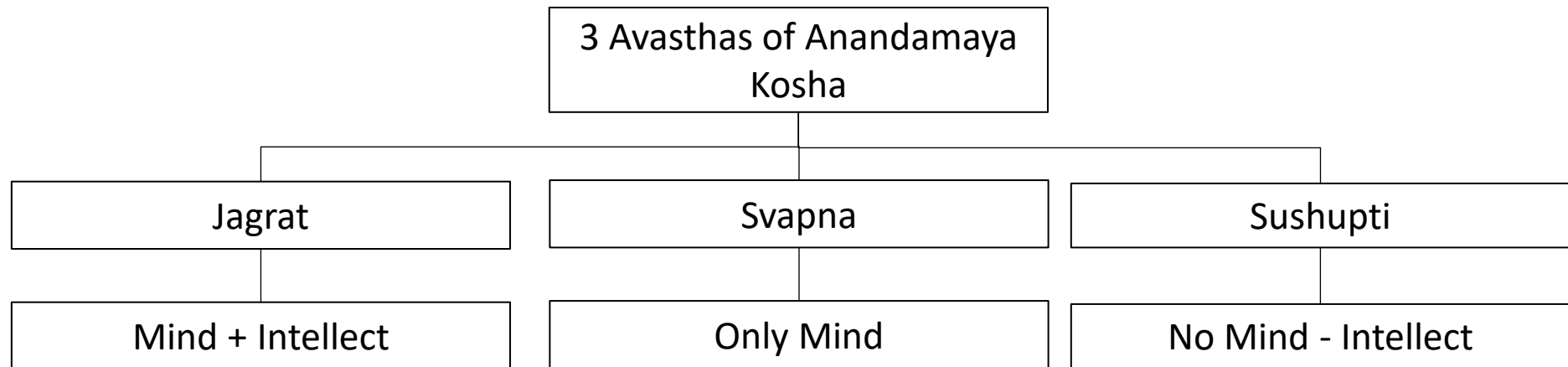






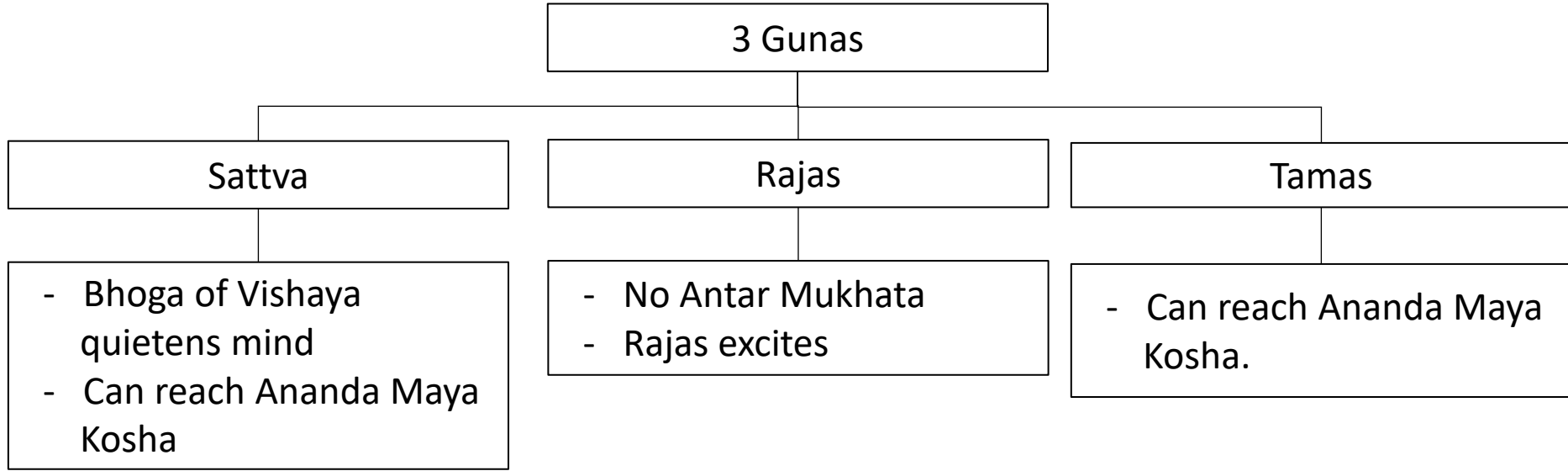
### III) When is Ananda Maya Kosha experienced?

- When mind and intellect comes.



V) When Ananda Maya Kosha comes, Punya Bhoga comes, Ice - Cream comes, Punyam starts manifesting, desire comes, object manifests, Punyam expended.

IV)



Gita :

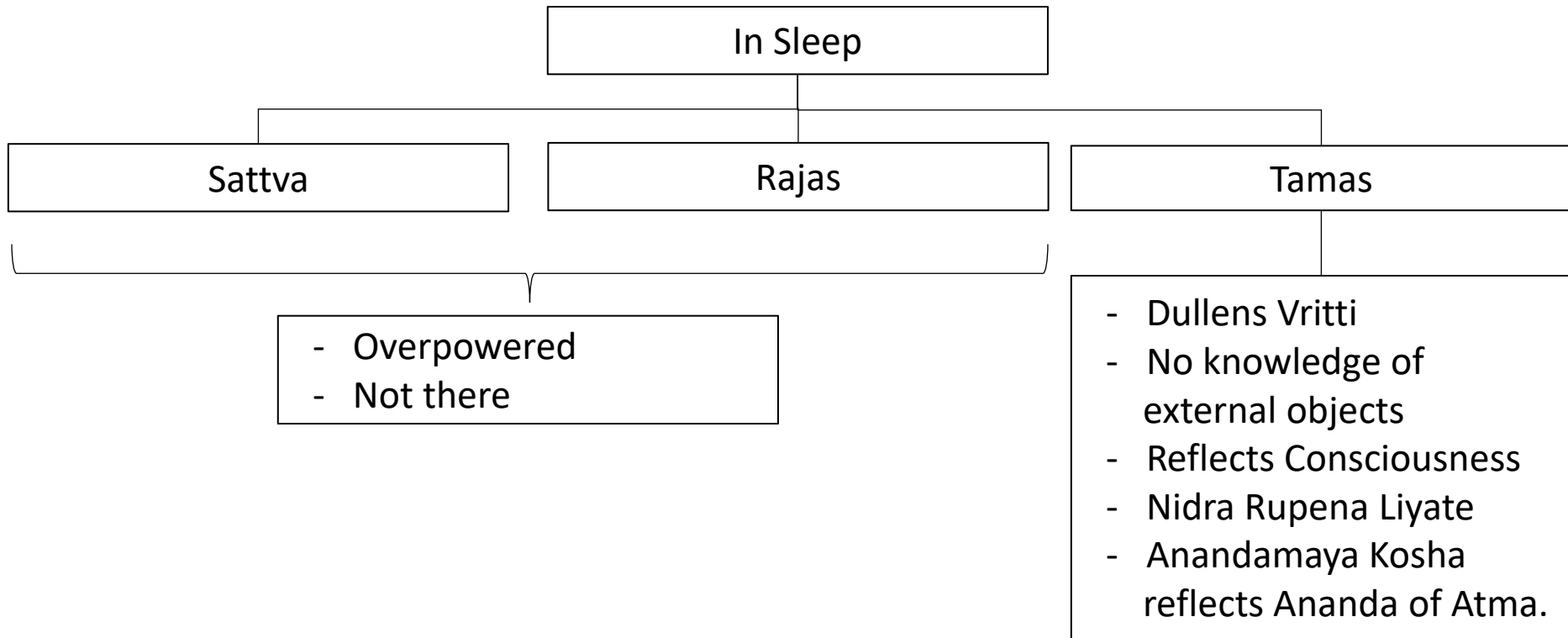
सत्त्वात्सञ्जायते ज्ञानं  
रजसो लोभ एव च ।  
प्रमादमोहौ तमसः  
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ  
rajasō lōbha ēva ca |  
pramādamōhau tamasah  
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

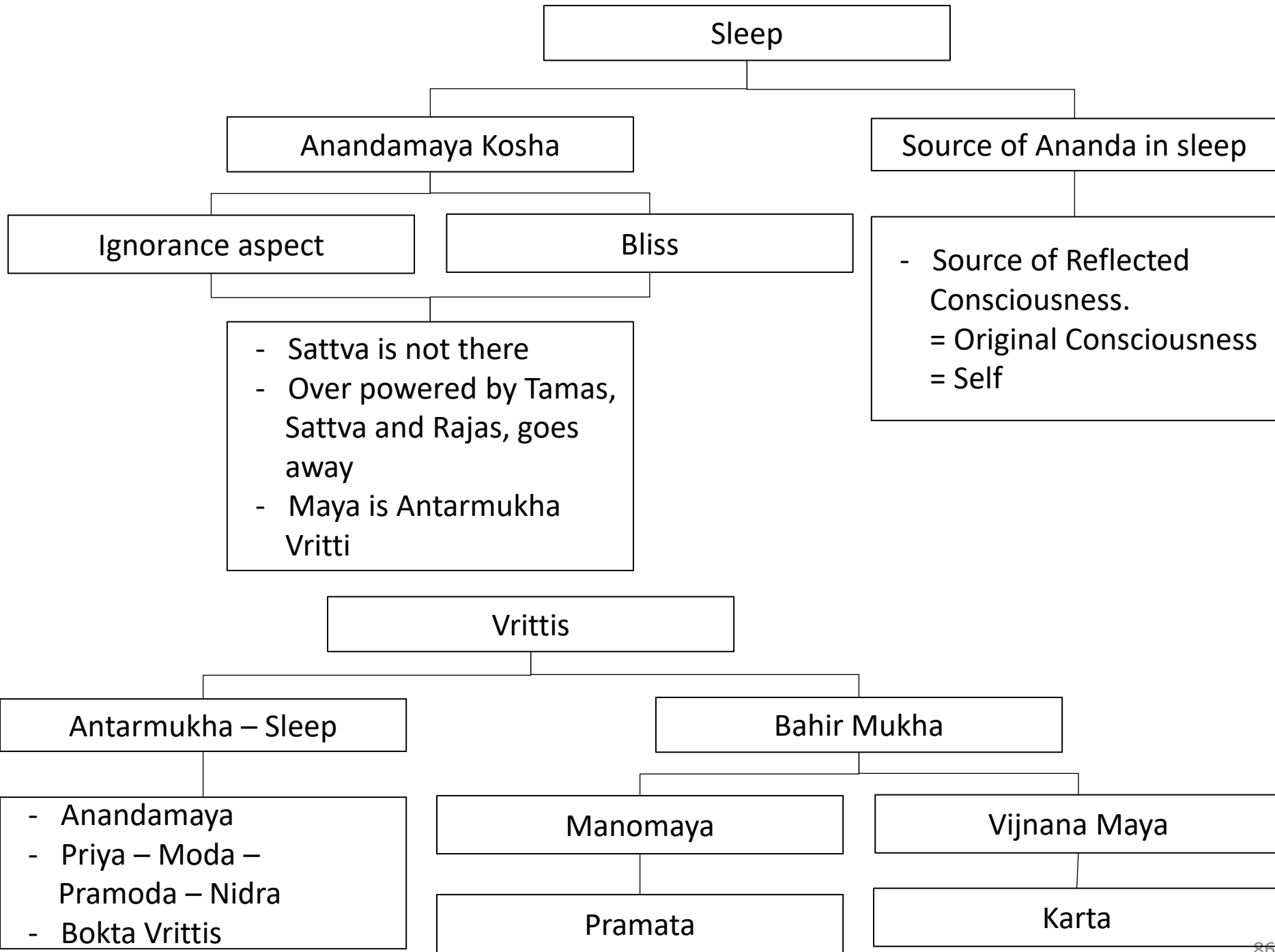
- Only Sattvam leads to Sukham.

v)



**Verse 10 :**

- Anandamaya Kosha not SELF.
- It is temporary, impermanent.
- That bliss which is source of Ananda in sleep is the real SELF.



## a) Kadachit Katvataha :

- Because Anandamaya Kosha is Evanescent, transient, temporary, it is there, only sometime.
- We don't have Priya – Moda – Pramoda, Nidra Vrittis all the time.
- Ananda experienced for a short period.
- I am always there is all my experiences not only in Sushupti or Sukha or Dukha Avastha.
- That is awareness, Sakshi, pure Chaitanyam, Bimba Buta Ya Anandaha.
- 5 Koshas rejected, wrong understanding rejected.
- Analyse error deeply and correct it in understanding.
- Truth has gateway through ignorance, veiling, covering of 5 Koshas, 3 Sharirams, 3 Avasthas.
- Gateway to knowledge is through ignorance.

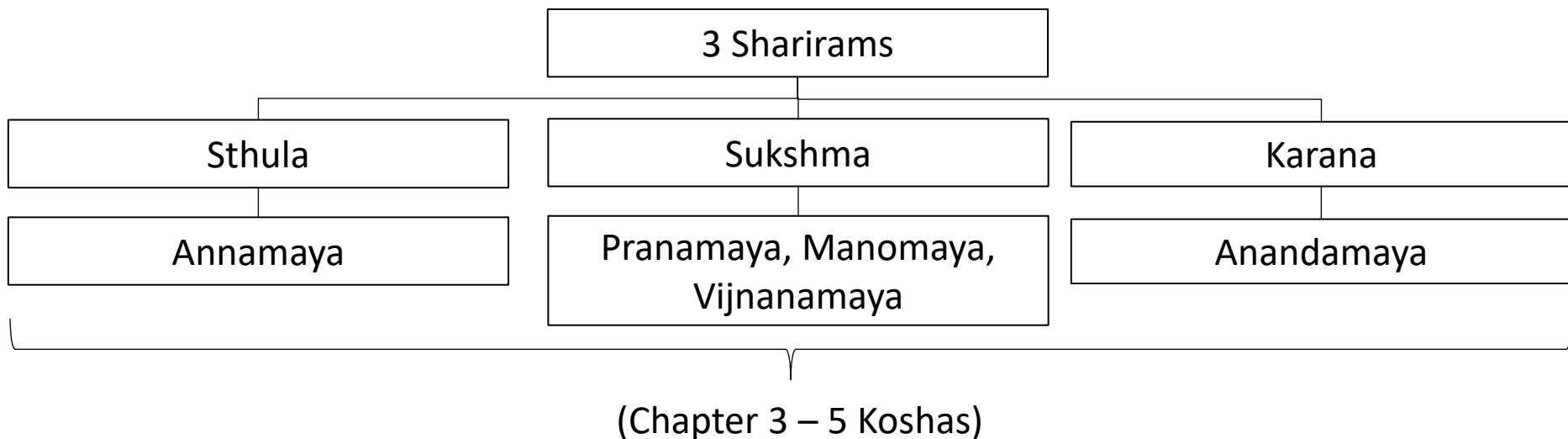
• **Understand first ignorance and then apply Atma Jnanam.**

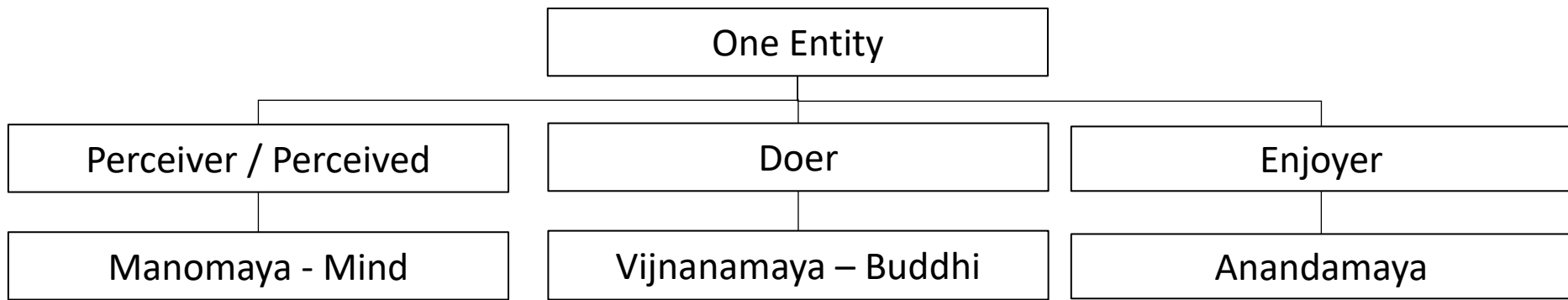
(I) Adhyaropa	(II) Apavada	(III) Satyam
<ul style="list-style-type: none"><li>- Understanding Superimposition of Anatma 5 Koshas on Atma</li><li>- Mithya</li></ul>	<ul style="list-style-type: none"><li>- Drop 5 Koshas</li><li>- Retain Atma</li></ul>	<ul style="list-style-type: none"><li>- Self alone exists</li><li>- Realised by Baga Tyaga Lakshana (Adhyaropa – Apavada)</li></ul>

## 1<sup>st</sup> – Know :

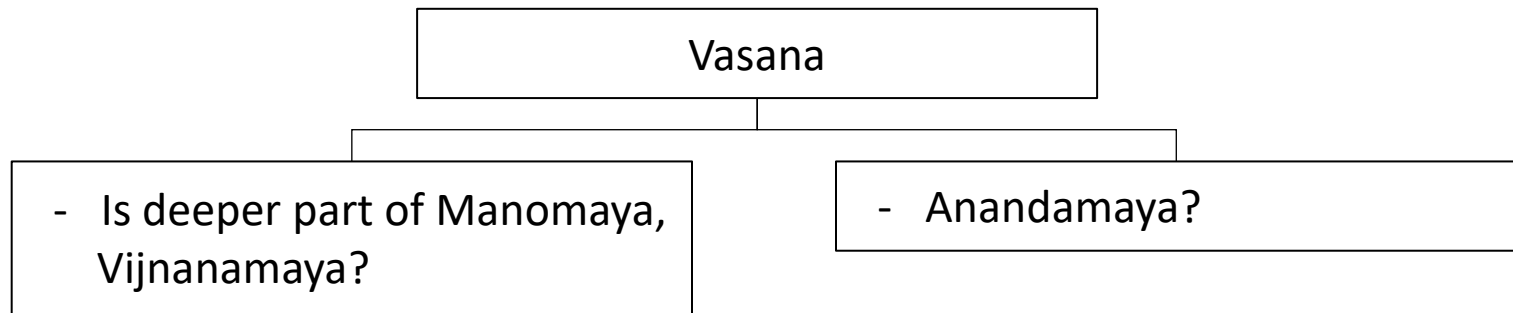
- I am ignorant, become Sishya.
- Then gain knowledge, become Jnani.
- Ego does not allow us to become Sishya first.
- Too strong personality, Doctor, Lawyer, Minister, Phd – holder, CEO, Yoga Teacher.
- Shades of ignorance removal = Pancha Kosha Viveka.
- My experience of Man, Women, Hungry, Thirsty, Sad – Happy, Intelligent, Dull, Peaceful – Quiet, is with 5 Koshas.
- All self experiences are divided into 5 Koshas.
- Our present self expression, shown as a result of identification with 5 Koshas is erroneous.

## 1<sup>st</sup> Chapter Panchadasi :





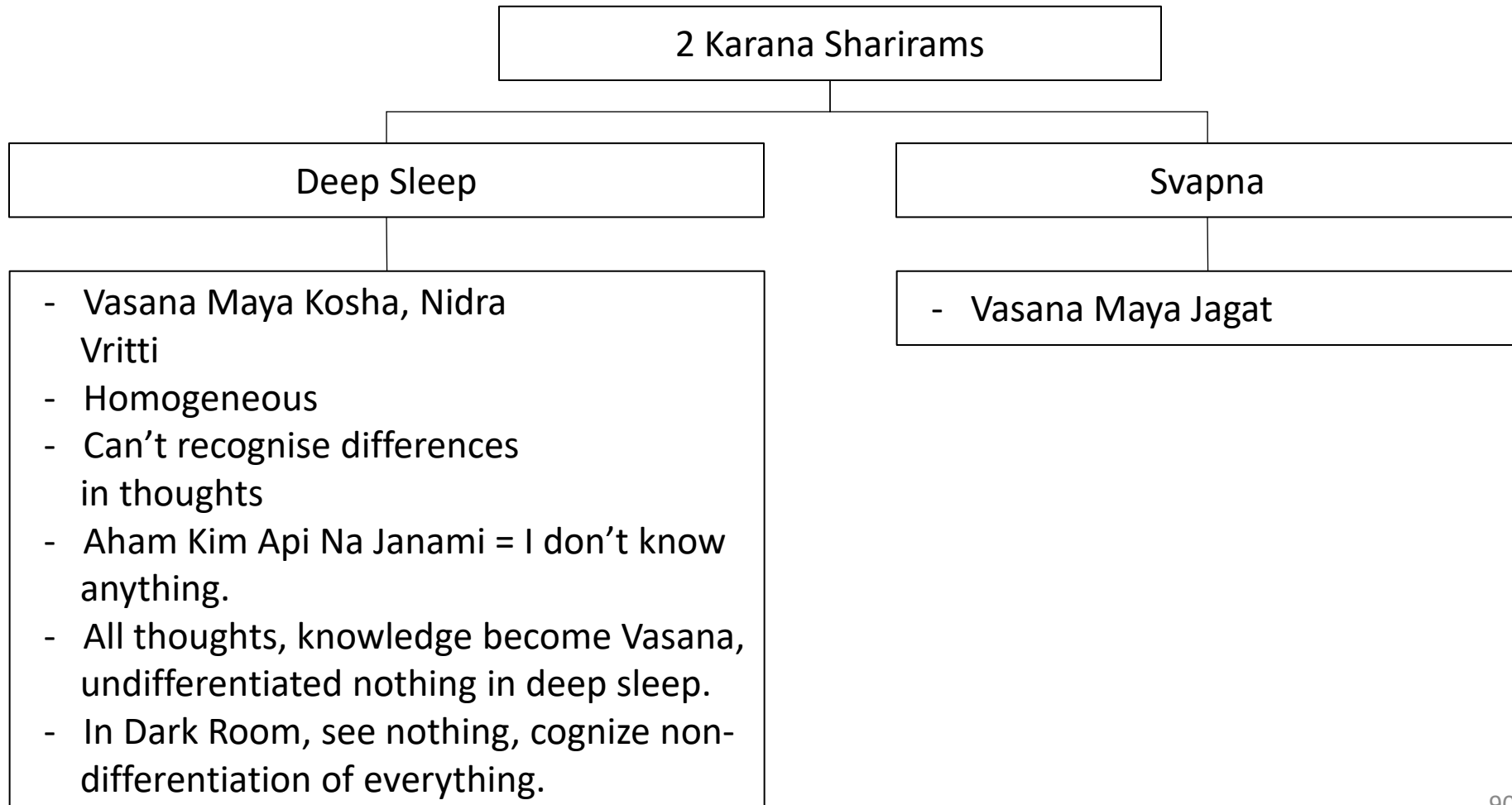
- Anandamaya not SELF – because it is temporary, impermanent.
- **Bliss, original consciousness, source of Ananda in sleep state is eternal, immutable and is the ultimate SELF.**
- 2 Prakriyas – Methods – 3 Shariram, 5 Koshas.
- Vasanas belongs to which Kosha?
- Karana Shariram or Anandamaya Kosha.
- Priya, Moda, Pramoda = Karana Shariram.



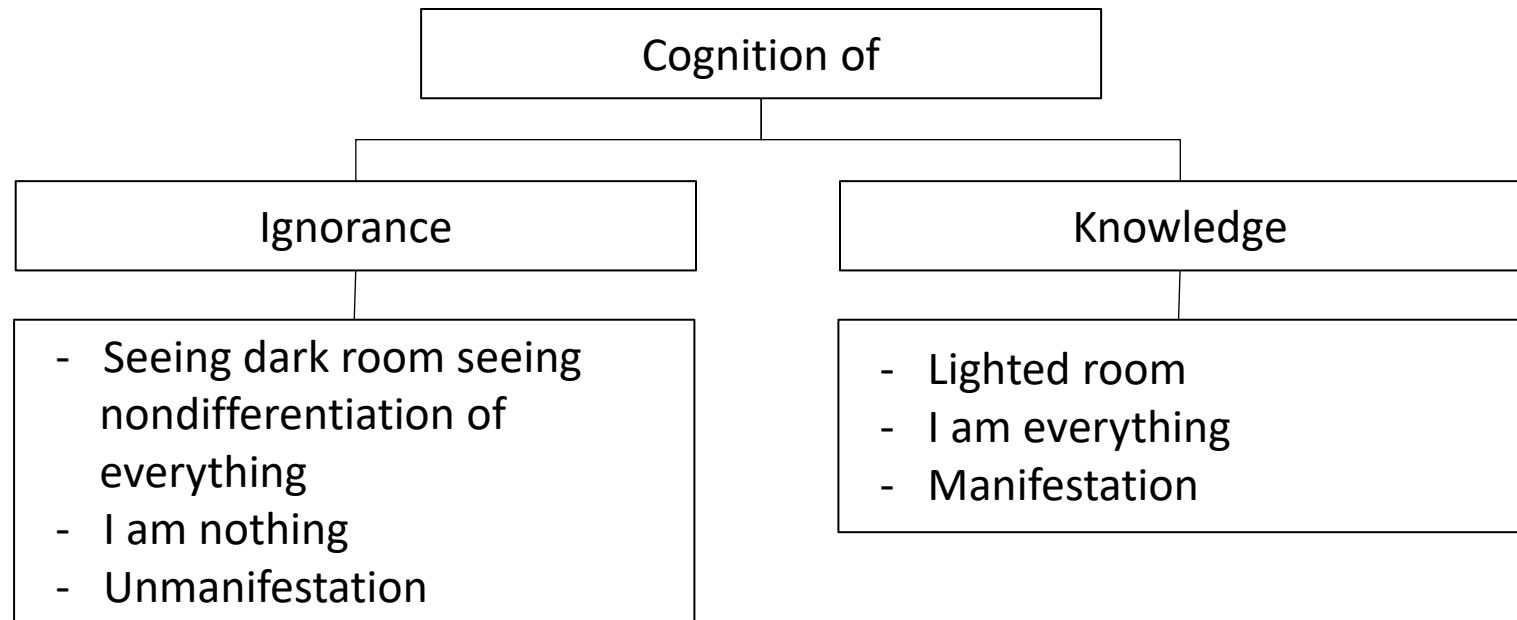
- Vasana = Cause of all Vrittis.

## Definition of Vasana : (Jeevan Mukti Viveka)

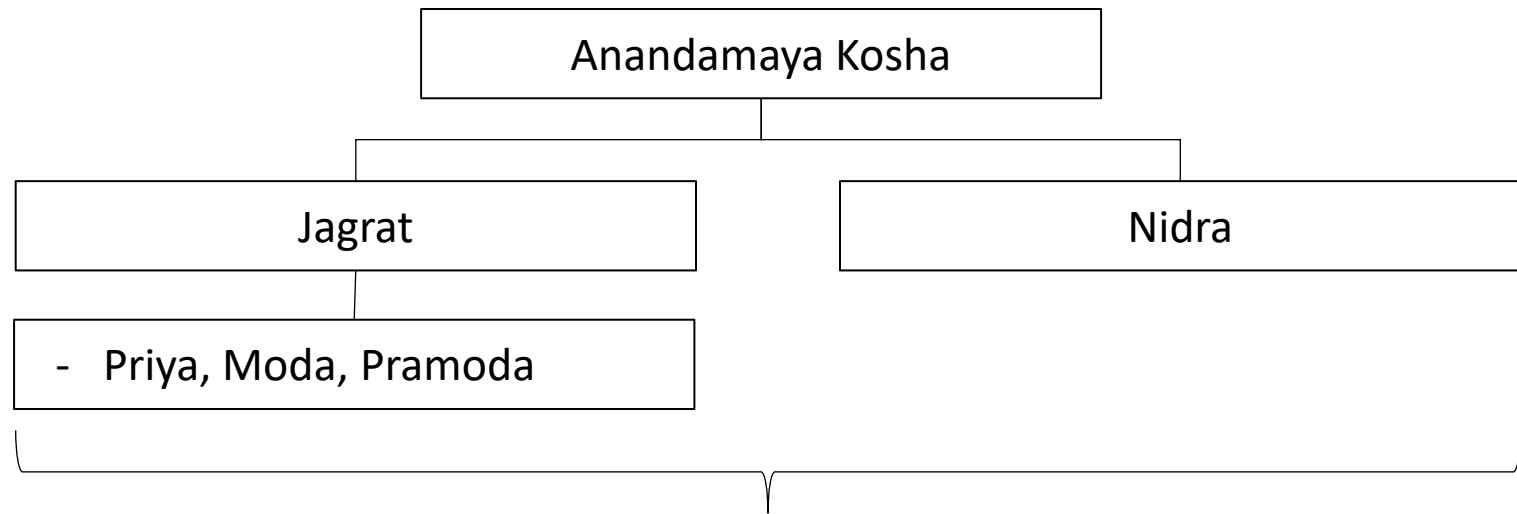
- Karana Rupa Vritti
- Sudden Upsurge of Vrittis
- Kama, Krodha
- Avicharena.







- I am nothing to I am everything is the spiritual Journey.
- I am not Karana Shariram, Vasana, Ananda Maya Kosha.
- They are all temporary.
- Who am I?
- Bimba Buta Yaha Ananda.
- Reflection of Sun on the Moon implies original Sun.
- Atma = Sarvada, Sthithe, exists continuously, being always, Sat Asatasya Bavaha comes and goes.
- Anandamaya Kosha.



- Both realm of self experience
- No selfhood upto Anandamaya Kosha

## Verse 11 : Purva Pakshi – Nothing beyond Blankness of Sleep

ननु देहमुपक्रम्य निद्रानन्दान्तवस्तुषु ।

मा भूदात्मत्वमन्यस्तु न कश्चिदनुभूयते ॥११॥

Nanu deham upakramya nidrā nandānta vastuṣu,

mā bhūdā-tmatvam-anyastu na kaścid-anubhūyate ॥ 11 ॥

(Objection) : By granting that the sheaths beginning with that of food (body) and ending in that of bliss (joy or sleep) are not the Self, yet (when they are negated), no further object remains to be experienced. [Chapter 3 – Verse 11]

- Nothing remains when you negate 5 Koshas.
- No other object remains to be experienced.
- No Atma if I don't experience it.

### Why 5 Koshas not self :

#### I) Annamaya Kosha :

- Anityam, not before birth, after death.
- Akruta Abyugama.
- Kruta Vipranasa.

#### II) Pranamaya Kosha :

- Chaitanya Varjanat
- Jadam

### **III) Manomaya Kosha :**

- Vikaritvat, Sukham, Dukham.

### **IV) Vijnanamaya Kosha :**

- Ends in sleep
- No I – Notion.
- Anityam, not in sleep.

### **V) Anandamaya Kosha :**

- Anityam
- Pratibimba Ananda
- Vivekachoodamani has more verses of negation.

### **Conclusion of Purva Pakshi :**

- I don't experience Bimba Buta Ananda, no experience of Satchit Ananda Atma, hence Atma is not there.
- World = Onion Peel, Zero, Shunyam  
= All Anatma Peels

### **What is Atma?**

- Bimba Ananda – Chaitanyam, Sat Svarupam.
- Priya – Moda – Pramoda has object and reflection of Ananda.
- Atma = Svarupa, Bimba Ananda, no experience – Anubava of Atma Ananda.

Reflection	No Reflection
<ul style="list-style-type: none"> <li>- Ananda Maya Kosha</li> <li>- Water in front of Sun / Moon</li> <li>- Movement of Mind taken as Atma</li> </ul>	<ul style="list-style-type: none"> <li>- Source of Ananda of world is still there.</li> <li>- Remove water, moon, sun still there.</li> <li>- Reflection means source is there.</li> <li>- Reflection not absence of source</li> <li>- Source is independent of reflection.</li> </ul>

### How source can be permanent?

- Presence, absence of reflection doesn't have impact on the source.

Chapter 1	Chapter 3	Chapter 10
Sat	Ananda	Chit

- Permanent Ananda = Atma.
- Verse 11 – Purva Pakshi.
- Atma – Bimba – not experienced, doesn't exist.
- Pratibimba concept is ok.

Non Self	No
<ul style="list-style-type: none"> <li>- Experience</li> </ul>	<ul style="list-style-type: none"> <li>- Self experience</li> <li>- Hence SELF not there</li> <li>- Atma = Shunyam, Buddhistic philosophy</li> </ul>

## Verse 12 : Vedantin : Subject exists without Objectification

बाढं निद्रादयः सर्वेऽनुभूयन्ते न चेतारः ।

तथाप्येतेऽनुभूयन्ते येन तं को निवारयेत् ॥१२॥

Bāḍham nidrādayaḥ sarve'nubhūyante na cetaraḥ,

tathā'pyete'nubhūyante yena taṁ ko nivārayet ॥ 12 ॥

(Reply) : True, bliss sheath etc., are experienced and not anything else. Yet who can deny that by which these are experienced? [Chapter 3 – Verse 12]

- Answer to Purva Pakshi by Vedantin.
- Truth, bliss sheath is experienced and not as object.
- Truth = Subject by which all objects are experienced.

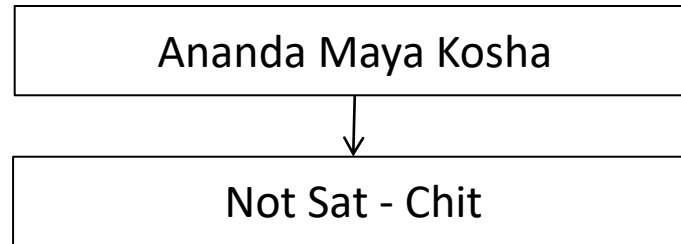
### a) Badam Nidradaya Sarvanu Buyante Na Chetaraha :

- Accepted – Badam.
- Anatma – 5 Koshas.
- Very good, Purva Pakshi question taken in good spirit.
- Anubuyante = Experienced.
- **Because Atma is not experienced, it is not there is not correct.**

Experiencer	Experienced
<ul style="list-style-type: none"><li>- Atma</li><li>- Knower</li><li>- Sakshi</li><li>- Who can deny it</li></ul>	<ul style="list-style-type: none"><li>- Anatma</li></ul>

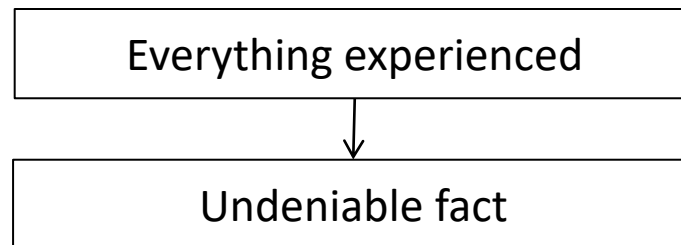
## b) Ko Nivarayet :

- It is impossible to deny experiencer “I”.



- By what principle 5 Koshas experienced?

- **Experiencer Sakshi who can deny?**



- Who is experiencer.
- Can't negate SELF.

- **Experience pre-supposes experiencer.**

Experiencer	Experienced
<ul style="list-style-type: none"><li>- Subject, never object</li><li>- Witness of 5 Koshas</li></ul>	<ul style="list-style-type: none"><li>- Anatma</li><li>- Negated</li></ul>

- Shunyam – not logical.

- **If self is not experienced, can't say self is not existent.**
- **SELF not object but ever experienced subject, experiencer.**

- I Atma alone experiencer am proved in sleep as beyond 3 Avasthas.
- Svaprakasha nature of Atman taken up.
- Badam = Satyam.
- Accept all questions – 50% of power of questioner taken by you.

- **Everything experienced means somebody experiencing.**
- **Should experiencer be known or is there an experience of experiencer?**

- Is Vishayata of experiencer – objectivity required for experiencer?

### **Definition – Svayam Prakasha :**

- Without becoming experiencer, object of experience, SELF ever established as Svaprakasha.
- Self evident.



## Verse 13 – 28 :

- Chaitanya, Jnana Svarupam of Brahman / Atma.
- From Satyam – Jnanam, Anantham Brahma – definition.
- Jnanam taken first for Analysis.

**Verse 13 : Important Section : SELF = Jnanam, never object of experience but ever the subject**

स्वयमेवानुभूतित्वाद्विद्यते नानुभाव्यता ।  
ज्ञातृज्ञानान्तराभावादज्ञेयो न त्वसत्तया ॥१३॥

**Svaya-mevā-nubhūti-tvād-vidyate nānu-bhāvyatā,  
jñātr-jñānān-tarā bhāvāḍ-ajñeyo na tva-sattayā ॥ 13 ॥**

As the self is itself of the nature of experience only, it cannot be an object of experience. Since there is no experiencer nor any experience other than it, the self is unknowable not because it does not exist but because it cannot be an object of experience. [Chapter 3 – Verse 13]

- SELF is of the nature of pure experience, objectless awareness.
- **It is ever the subject, never the object.**
- **Ever the experiencer knower, never the experienced, known.**
- Self is unknowable not because it does not exist but because it cannot be an object of experience, ever the subject.

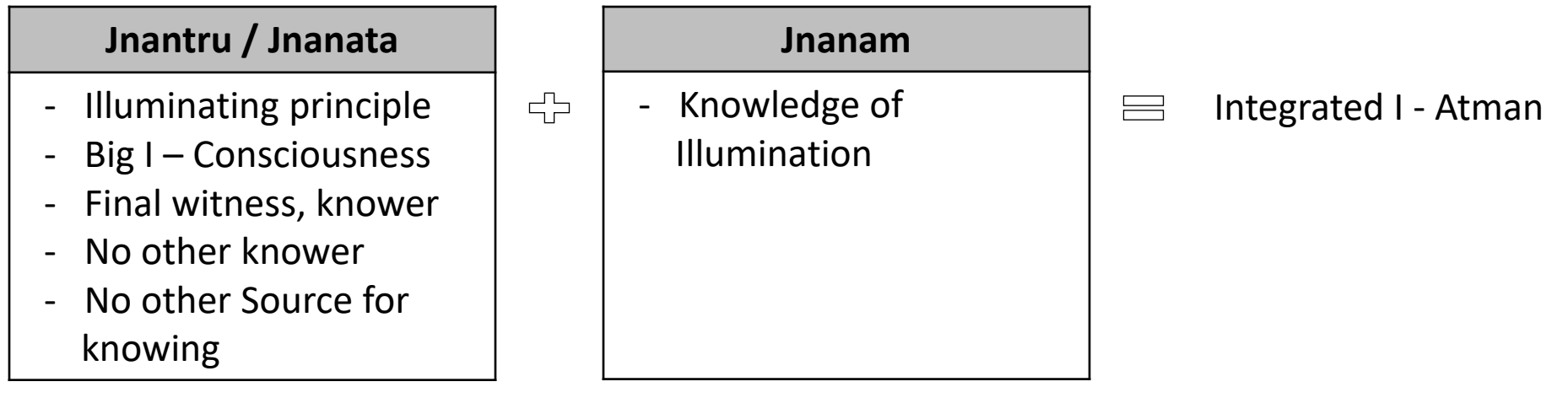
## 5 Koshas

- 1) Exists as experienced objects.
- 2) Atmas light enables objects to be known.
- 3) Inert, insentient require source of effulgence, light
- 4) Matter, lower order of reality, Vyavaharikam.
- 5) To experience objects require eyes, mind, light of Consciousness.
- 6) Anubavyatha
  - Requires to be objectified
  - Becomes an experience
  - Everything comes in front of subject to be known.
  - Body, Mind, Pot, Car, world comes in front of Chidabhasa.
- 7) Can forget body, mind
- 8) Illumination of object different than am ness, selfness
  - Vishayata
  - Anya Anubava Gocharatvam

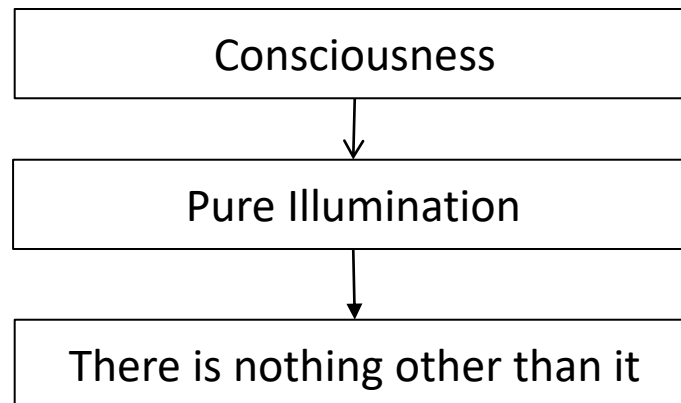
## SELF

- 1) Exists as experiencer, subject
- 2) Subject is
  - Of nature of Pure Experience without objects.
  - Reveals itself by itself.
- 3) Sentient, self lit light.
- 4) Spirit, higher order of reality, Paramartikam.
- 5) It is of nature of SELF experience, principle of knowledge, experiences naturally.
- 6) Anubuyate, Anubava
  - Subjective self experience
  - No objectification required for Self Awareness.
  - I am all pervasive experiencer
  - I don't have to become an object of experience.
- 7) Can never forget my "SELF".
- 8) Self need not be experienced to be known
  - I → Self effulgence
  - Am → Existence
  - Can't remove am from I, integral to I
  - Existence and consciousness always together.
  - Am ness is a function of Consciousness.

- Only steady intellect can hold knowledge of Atma.
- Hence perfection of Mind required.



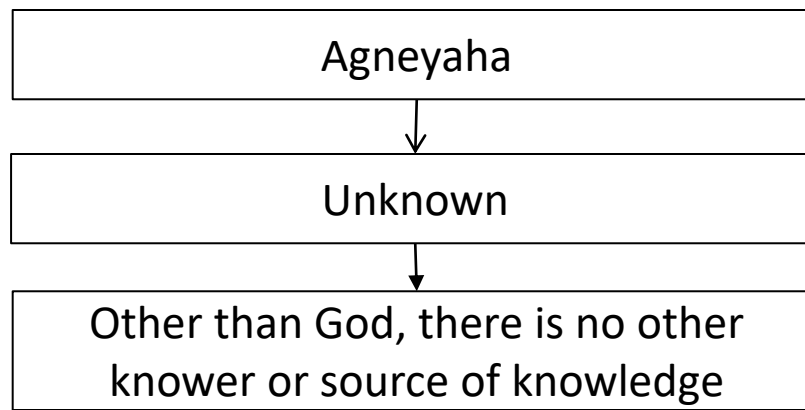
- I – Ego not Jnanata
- I – can't be known be known and be illumined.



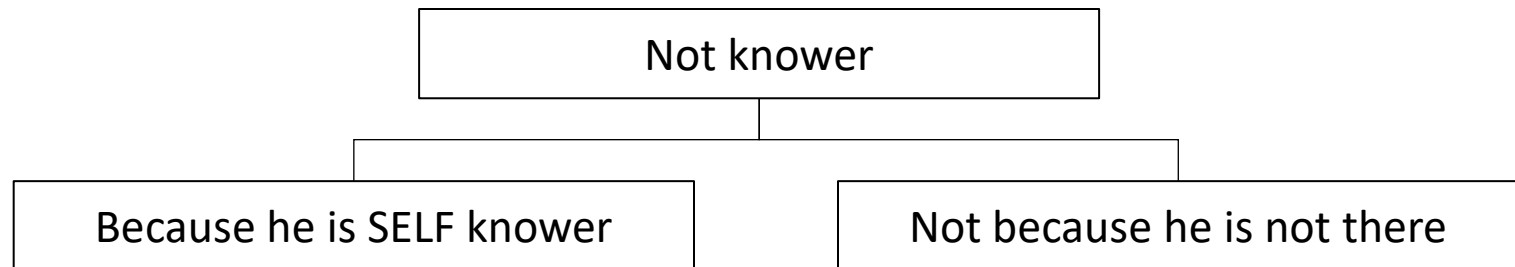
- Therefore SELF is not known because there is no illuminator other than that.
- **SELF is not known not because it does not exist but because it is the ultimate light – the knowing principle.**

Known	Knower
Annamaya Kosha	SELF

- Ignorance of the SELF is the glory of the SELF.
- Ignorance of self not because of absence of SELF.
- **We are ignorant of the SELF because SELF can't become an object.**
- We are ignorant of the SELF because it is source of all knowledge + experience and because it is SELF evident.
- Being not an object, it remains unknown.
- Being ever the subject it is ever known.
- Other than the SELF, no Jnatru, knower.
- Consciousness has all illumination, Sarvagnya, final knower.
- No other source of knowledge of the universe except the SELF.



- Knowledgehood, knowledge, knower, all is in one consciousness, changeless substratum of Universe.
- Who can know this?



- Absence of SELF can't be postulated because SELF is never unknown.
- **SELF = Self Luminous, is an important principle of Vedanta.**
- How much Adhyaropa, Apavada teaching required depends on the mind of student.
- I am body, mind, Prana, hungry, desirer are thoughts born out of ignorance because of identification of Atma with 5 Koshas.
- **Become free from all Kosha experiences and claim Atma the ultimate knower as the SELF.**

## Revision :

- Annamaya to Anandamaya experiences are known, Anityam, Jadam, not qualified to be Atman.

## Purva Pakshi :

- Nothing perceived, experienced at the end.
- Hence no SELF, no Atman.
- 5 Koshas = Onion Peels.

## Reply :

I) Seer never seen, ever the subject, called Consciousness, never objectified.

- Atma is principle which is aware, Prajnanam.
- Can't see seer like a book.

II) Can't say it does not exist - if Atma is not seen or known or experienced.

- **Svayam Eva Anubutitvat.**
- **It itself is of nature of experience.**
- **Self is experienced in sleep without being objectified, but as the subject, even though cause of sleep is Tamo Guna of Prakrti.**

III) Everything in the world can be denied, negated but not me the Atman.

- What can't be denied is denier of the world.

IV) concreate, undeniable, presence, experience of the experiencer, is nature of Atman.

- Experience, not because of objectification.
- Property of being objectified is lacking in Atman.
- Anubayate, Na Vidyate.
- Experienced not cognized as an object.

V) Known not as an object but as subject from the Sruti.

### Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो  
न विद्मो न विजानीमो यथैतदनुशिष्या  
अन्यदेव तद्विदितादथो अविदितादधि  
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah  
na vidmo na vijanimo yathaitad-anusisyat  
Anyadeva tad viditad atho aviditadadhi  
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.

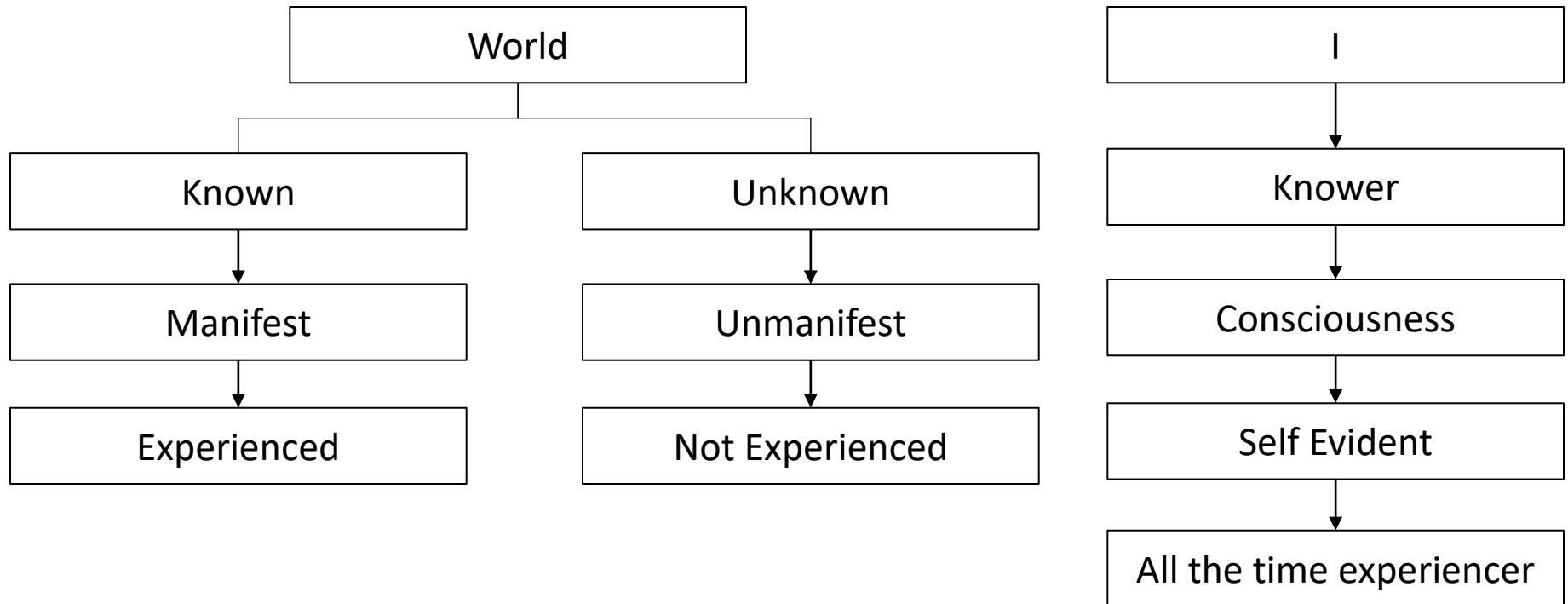
- Known as knower without seeing Atman.
- Known from Sruti that an entity like Consciousness, Prajnanam, self evident, exists in the Universe.

Pramata / Pramanam / Prameyam	Knower / Known / Knowledge
w.r.t. Objects	w.r.t. Consciousness

VI) I never come in front of the Body, Mind as an object

- **Without perceiving, without objectifying, Atman should be known as the subject, knower, consciousness.**

VII) It is all the time experienced, hence we feel it is not known.



- **Subtly, intuitively become aware, that all the time, I Atma am there, without objectification.**



## VIII) Nitya, Shuddha, Buddha, Mukta :

- Buddah – means always known as subject.
- **Nothing is always known except knower, Prajnanam, subject, consciousness, awareness.**
- Sruti + Yukti (Reasoning) + Anubhava – important for self realisation.
- It is not blind belief.

### Objective Realm :

- Form, colour, sound, touch, smell, taste, changing, known.

### Subjective Realm :

- Changeless, subject, Prajnanam, awareness, common denominator, pervades everything, Ekam, Advitiam.

- **Svayam Eva Anubhavitat, self evident, subject, ultimate knower, consciousness.**

Subject	Object
<ul style="list-style-type: none"><li>- Knower</li><li>- Aprameyam</li><li>- Seer</li><li>- Why it can't be known?</li><li>- Jnatru – Jnanantara Abavat</li><li>- There is no difference between subject – object in it.</li><li>- It is the real knower</li></ul>	<ul style="list-style-type: none"><li>- Known</li><li>- Prameyam</li><li>- Seen</li></ul>

- We can't say one part of knower knows another part... endless – Anvasta Dosh...

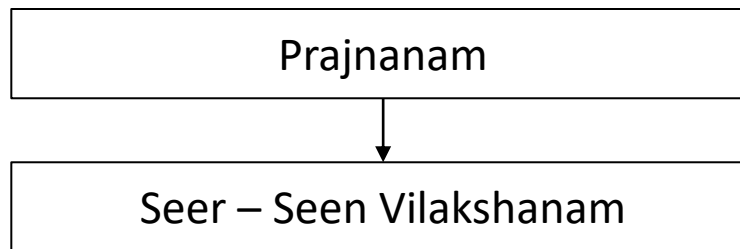
• **Test of Vedantic knowledge = Your own Self experience.**

X) Atma Jnanam not experimental knowledge but experiential knowledge.

Jnatru	Jnanam
Knower	Knowledge

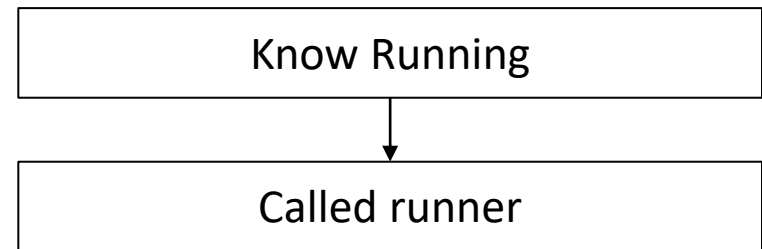
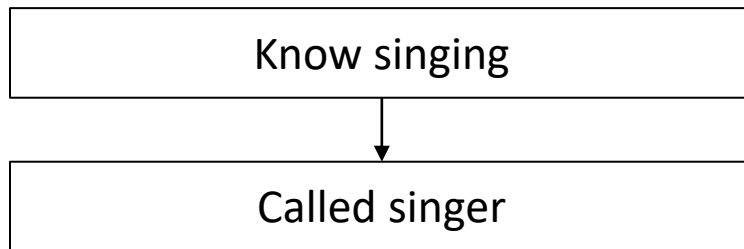
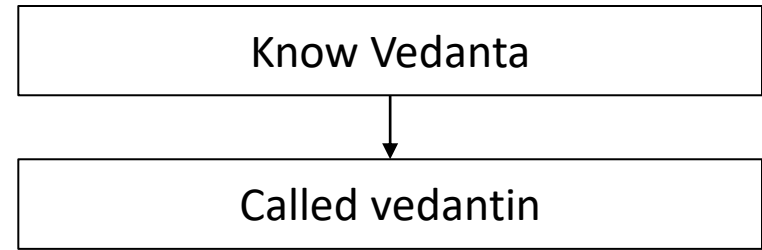
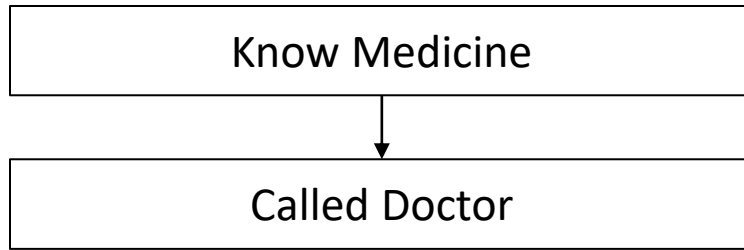
- Atma is knower and source of knowledge.
- We are posting knowingness on Atma because of 5 Koshas.
- Because of 5 Koshas, Pure knowledge, appears as knower.
- Because of perceptions, we call it perceiver, knower, seer, hearer..

• **In the absence of objects of perceptions, it is not called seer, hearer, but called Consciousness, Prajnanam.**



XI) Question :

- Is knowledge your nature or knowership your nature?



- Knowership is temporary Phase, not inherent.
- **Your self, absolute knowledge, free from objects is still there in sleep, called Atman.**
- **Objectless awareness is SELF, Asangoham, ever obtaining fact, ever ignored Aspect of life.**
- Jnatru – Knower – w.r.t. 5 Koshas.
- Self = Knowledge inherent to it.
- Other than SELF, no Jnatru, no Jnanam.
- Therefore it remains, hidden, veiled Agneyaha.

## **XII) Jnatru, Jnanantara Abavat, Agneyaha.**

- Unknown, unobjectified, not known as object.

## Non-objectified because

- It is Absent
- Atma not Absent
- Atma not non-existent
- No Lion in the room, not objectified.
- Absence of Lion

- It is not known
- Atma not known because there is no Knower, Known – Knowledge other than it.
- Are you there?
- SELF never objectified like a lion, table, chair.
- Self is not objectified, Agneyaha.
- Non-objectification of Atma not proof for absence of Atma.
- It is proof of absolute existence.

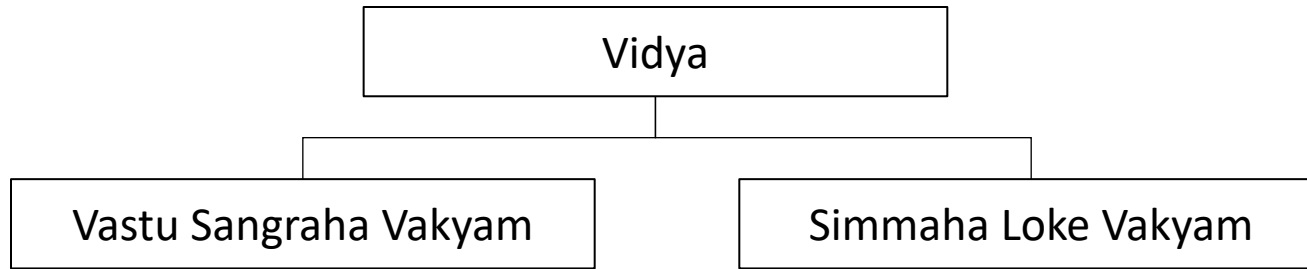
- **By objectification of Atman it will become non-self, Anatma, Jadam.**

- **Even though SELF is not objectified, it exists.**

- In sleep, SELF not objectified, it still exists.
- Non-objectification of Lion is proof, it is not there.
- Non-objectification is because - it is the knower the SELF.
- No knower, knowledge other than it.
- Knowing-ness is the highest aspect in the world, substratum of the world.

- **Knower cloak you put on and get knowledge of 5 Koshas.**

- This is Pratingya Vakyam...
- Simvaha Loka Lion walks, turns, sees distance covered.



- Atma is naturally of nature of Consciousness, Anubhutihvatu.
- Nature of self effulgence, inherent nature.
- Without it being objectified, experienced as object, it is ever there as the subject.

## Verse 14 : Drishtanta – Example

Sugar naturally sweet, no need for milk to make sugar sweet

माधुर्यादिस्वभावानामन्यत्र स्वगुणार्पिणाम् ।  
स्वस्मिन्स्तदर्पणापेक्षा नो न चास्त्यन्यदर्पकम् ॥१४॥

Mādhuryādi-svabhāvānām-anyatra sva-guṇār piṇām,  
svasmin-stad-arpaṇā-peṣā no na cā-stya nyadar pakam || 14 ||

Objects of taste like sweet and bitter, impart their tastes to others, that is their nature, they do not stand in need of their being imparted to themselves. Nor are there other things to impart those tastes to themselves. [Chapter 3 – Verse 14]

Sweetness	Bitterness
Imparted to others	Imparted to others

- No need to impart sweetness to sugar, it is naturally sweet.

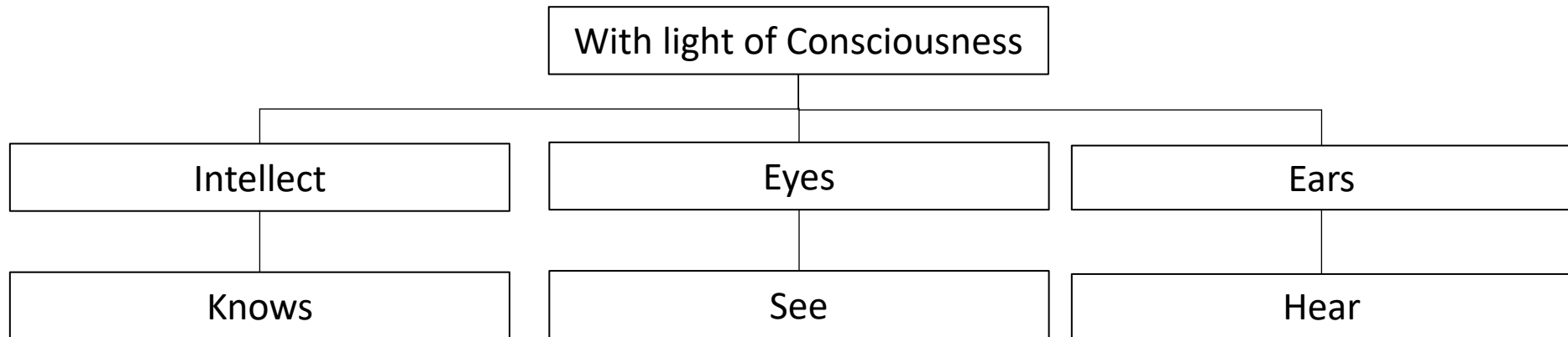
### a) Madhursyadhi Eva Svabavanam :

- Sugar, honey, jackfruit, sugarcane, Jaggery all sweet objects.
- Similarly Shad Rasas – Katu, Amla, Lavana...

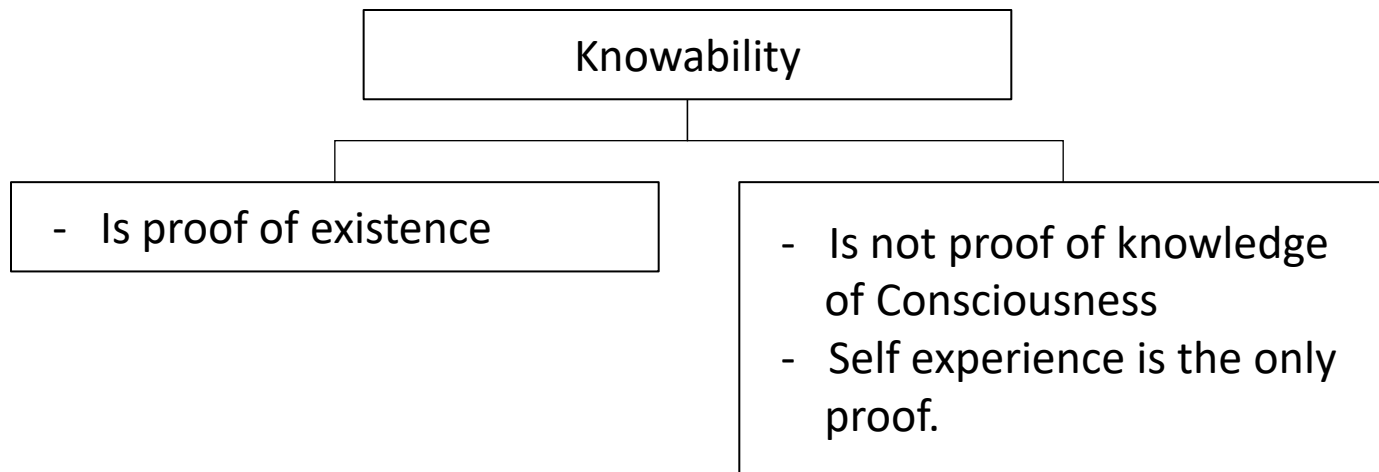
### b) Anyatra Sva Guna Arpinam :

- Sugar bestows sugar in others which don't have sweetness inherent in them (Example : Milk, Wheat – Rice – Made into Paisam)
- Sugar does not lack sweetness.

- Just because eyes can't see Atma, mind can't perceive Atma, intellect can't cognize Atma, it can't make self bereft of consciousness.
- Atma is inherently of nature of awareness, consciousness, cognition, perception, objectification of Body, mind due to consciousness.
- Consciousness makes mind, intellect, senses to function.

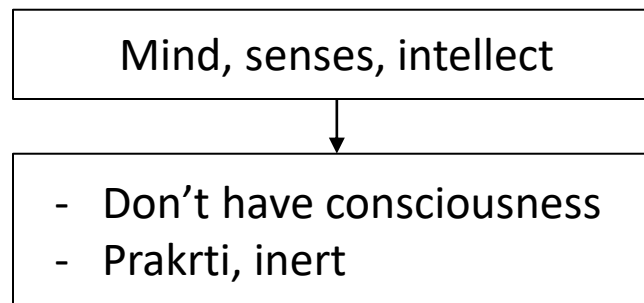


- Without consciousness, nothing can give knowledge.
- **Senses can't light up Atma, consciousness and prove it is there.**
- Instruments can't illumine consciousness.
- **Knower ever remains unknown.**
- **It is unique beauty of knower principle.**



### c) Svasmin Tade Anapeksha :

- No need for sugar to become sweet from rice, wheat, milk.





## Verse 15 : Darshanta – Nothing can bestow consciousness to Atma, it is naturally conscious

अर्पकान्तरराहित्येऽप्यस्त्येषां तत्स्वभावता ।

मा भूतथानुभाव्यत्वं बोधात्मा तु न हीयते ॥१५॥

Arpakāntara-rāhityepi astyeṣāṁ tat svabhāvatā,

mā bhūttathā'nubhāvyatvaṁ bodhātmā tu na hīyate || 15 ||

Just as there is nothing to hinder a thing from possessing its natural flavor even without being flavored by another thing. Even so the Self there stands four-square as the experience (viz., the awareness) even when it is not experienced (as an object of experience)

[Chapter 3 – Verse 15]

- **Self = Awareness intrinsically even when it is not experienced as an object of perception, cognition.**

- Nothing can bestow consciousness to Atma.
- Perceptibility can't be bestowed on consciousness by sense, mind, intellect.

### a) Arpa Kanta Rahityepi Asti Svabavataha :

- Natural sweetness is in sugar.

### b) Mabuth Tadanu Bavyatvam :

- Let there not be objectification of consciousness by the senses.

### c) Bodhatma Na Tu Hiyate :

- **No loss of self which is of nature of Bodha, Consciousness.**

- Jnana Svarupa Atma, SELF I am.

- Reaching Atma abide in it as Svarupam and come out of Samsara!

- **Perceptibility of Consciousness is not lost inspite of it being non-objectified.**

- It is of nature of awareness, Consciousness.
- Self is not objectified, hence not there, is not correct.

- **Your SELF is of the nature of self – experience, because you are of the nature of Consciousness.**

- Consciousness need not be lit, other instruments.
- Regardless of non-objectification, you remain subjectified.

Subject	Object
<ul style="list-style-type: none"> <li>- Does not require objectification</li> <li>- Subjects presence is ever known.</li> <li>- As subject, knower, knowledge is inherent in it.</li> <li>- Svabavatah.</li> </ul>	<ul style="list-style-type: none"> <li>- Requires subjectification</li> <li>- Objects manifests, unmanifest w.r.t. mind.</li> </ul>

- Bodhatma does not loose its per perceptibility because Atmas nature is consciousness.
- Natsu Irhyate.
- Pure Amness pervades, ignorance based - I am male, female.
- No difference between existence and consciousness, they are only 2 words, not 2 facets of reality.
- Existence is self revealing, what is self revealing is existence.

## Revision :

- Not difficult to comprehend Atma.
- **Close eyes, self reveals itself, no need for it to be known by mind, senses.**
- **Medium less awareness exists all the time.**
- Unknowability of Atma as object established because there is no knower, knowledge other than it.
- It alone is, Advitiyam, nondual.
- Other than this Atma, no separate knower, knowledge.
- **Atma is the only knower in 5 sense organs.**
- Atma is repository of all knowledge.
- All these are details of Chit aspect of Atma.
- Atma is knower + source of knowledge, hence can't be objectified, is essence of verse 13.
- Verse 14 – Example – Drishtanta  
Clarifies idea
- Sugar – naturally sweet, Svabava.
- Renders rice flour to become sweet.
- Other objects can't give sweetness to sugar.

- Jaggery gives sweetness to dal.
- Dal can't give sweetness to Jaggery.
- Sweetness of sugar = Self established.

### **Verse 15 :**

- Let there be no cognoscibility of Self, Vishayatvam, objectivity to the SELF.
- Because eyes can't see consciousness, consciousness not retarded.
- Awareness, knowledge is substratum behind 5 sense organs.
- Awareness common in 5 senses + mind's thoughts, emotions.
- Real I = Consciousness, awareness.
- I am not senses or mind (Nirvana Shatkam).
- Self = Bodhatma, by nature Bodha, suffers no loss.

### **Conclusion :**

- I) Self is of the nature of natural pure Consciousness, without objects.
- II) Self does not ever become object of Consciousness.
- III) Self need not be object of Consciousness to be available for knowledge.
- IV) Self is self evident.

<b>V) Self shares knowledge, consciousness, awareness with mind and senses</b>
--

- VI) Senses, mind can't hold consciousness, Chanchalatvat.

VII) Ability to hold Awareness, depends on nature of body, senses, mind, intellect.

VIII) Senses can't illumine, return back the consciousness, does not mean loss of consciousness.

IX) Consciousness is self luminous.

X) With Consciousness alone, we do all Vyavahara and go back from Vyavahara to Atma.

**XI) Ego I to Sakshi :**

- From you, I am born, stay, resolve.
- Internal talk different than external talk with the world.
- Next confirmation by Sruti to validate, endorse above (XI) points.

## Verse 16 :

स्वयंज्योतिर्भवत्येष पुरोऽस्माद्भासतेऽखिलात् ।  
तमेव भान्तमन्वेति तद्भासा भास्यते जगत् ॥१६॥

**Svayaṁ jyotir-bhavateṣa puro'smād bhāsate'khilāt,  
tameva bhāntam-anveti taḍ-bhāsā bhāsyate jagat || 16 ||**

The Shruti declares : 'This Atman is self revealing'; 'Before the evolution of the universe, the Self alone was shining.' 'It shining, all follow (i.e., shine); by its shine the universe shines (i.e., is revealed).' [Chapter 3 – Verse 16]

### 3 Upanishads

#### **Brihadaranyaka Upanishad :**

- Chapter 4 – 3 – 9

#### **Nrsimha Uttara Tapania Upanishad :**

- Verse 2

#### **Mundak Upanishad :**

- Chapter 2 – 2 – 11

#### **Katho Upanishad :**

- Chapter 5 – 15

#### **Svetasvatara Upanishad :**

- Chapter 6 – Verse 14

## Brihadaranyaka Upanishad :

तस्य वा एतस्य पुरुषस्य  
द्वे एव स्थाने भवतः—इदं  
च परलोकस्थानं च;  
सन्ध्यं तृतीयं स्वप्नस्थानं;  
तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते  
उभे स्थाने पश्यति—इदं  
च परलोकस्थानं च । अथ  
थाक्रमोऽयं परलोकस्थाने भवति  
तमाक्रममाक्रम्योभयान्पाप्मन  
आनन्दांश्च पश्यति; स यत्र प्रस्वपिति,  
अस्य लोकस्य सर्वावतो मात्रामपादाय  
स्वयं विहृत्य, स्वयं निर्माय,  
स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति,  
अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

tasya vā etasya puruṣasya  
dve eva sthāne bhavataḥ—idaṁ  
ca paralokasthānaṁ ca;  
sandhyaṁ tṛtīyaṁ svapnasthānaṁ;  
tasminsandhye sthāne tiṣṭhannete  
ubhe sthāne paśyati—idaṁ  
ca paralokasthānaṁ ca | atha  
yathākramo'yaṁ paralokasthāne bhavati  
tamākramamākramyobhayānpāpmana  
ānandāṁśca paśyati; sa yatra prasvapiti,  
asya lokasya sarvāvato mātṛāmapādāya  
svayaṁ vihatya, svayaṁ nirmāya,  
svena bhāsā, svena jyotiṣā prasvapiti,  
atrāyaṁ puruṣaḥ svayaṁ jyotirbhavati || 9 ||

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light—and dreams. In this state the man himself becomes the light. [4 - 3 - 9]

## Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

## Katho Upanishad and Svetasvatáro Upanishad (Chapter 6 – Verse 14)

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,  
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 15 II

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

- This Atman in deep sleep – exists when Nama – Rupa Prapanchas are withdrawn.
- We can't say, senses help you to know the self.
- Mind does not assist you in knowledge of SELF.
- Tread carefully inside the mind, reflect on these Sruti statements, self evident SELF reveals itself to you as the Nitya Sakshi Principle.
- Surya, Chandra, Agni, does not help you to know the self.



- No external light knows the self.
- In deep sleep, we are not dead.
- **I did not know my self, individuality, Jivatvam, in sleep, not dead.**

### Shunyavadin :

- Does not say – I am gone.
- We are not there as mother, father but as pure consciousness.
- Awakened I – Saskshi, I alone can tell you :
  - Small individuality was not there.
  - Limited I of waking was not there.
- **We have concept of ourself as male, female, American, Indian, only when mind is there.**
- In deep sleep, how did you know your “SELF”.
- I waker, dreamer, was not there.
- Did not take help of mind to know.
- With mind can know only concepts.
- With eyes – see objects.
- When Karanams are not functioning, I – SELF am there as Turiyam.
- Small I requires supports to know – senses + mind.

- In sleep, without supports, I know – I am, self evident, self conscious SELF, self luminous.
- When nothing is there, still you know means self luminous..
- Sruti gives its own logic in these verses.
- Mukthiko Upanishad – gives names of 108 Upanishads, 4 Vedas, and Shanti Mantras.
- **Rama to Hanuman :**
  - Study 108 to know SELF.
  - Study 10, study one (Mandukya Meva Alam).
- Shortest of Upanishads – 12 mantras.

### **Nrsimha Tapania Upanishad : Verse 2**

- Asmat Sarvasmat Puratsaha Su Vibhati...
- Atma excellently shines.
- Atma Viseshena Bhati when?
- Before creation.
- If shined itself.
- No sun, moon, light, mind, senses.
- In deep sleep, without assistance of anything Atma shines by itself, Svayam Jyoti.

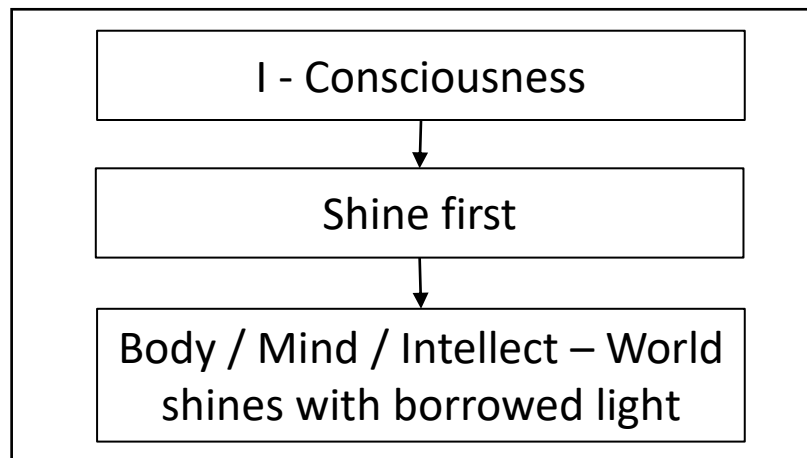
Deep Sleep	Maha Pralaya
<ul style="list-style-type: none"> <li>- Vyashti Pralaya</li> <li>- Microcosmic</li> </ul>	<ul style="list-style-type: none"> <li>- Macro Cosmic</li> </ul>

**b) Tameva Bantam Anuveti Tadbhasa Basyam Jagatu :**

- Light of knowledge for the world = Brahman.
- Self shining, Jagat, world follows and Shines.

**Example :**

- Sun shines first, then moonlight.
- Moon's light is borrowed shines.

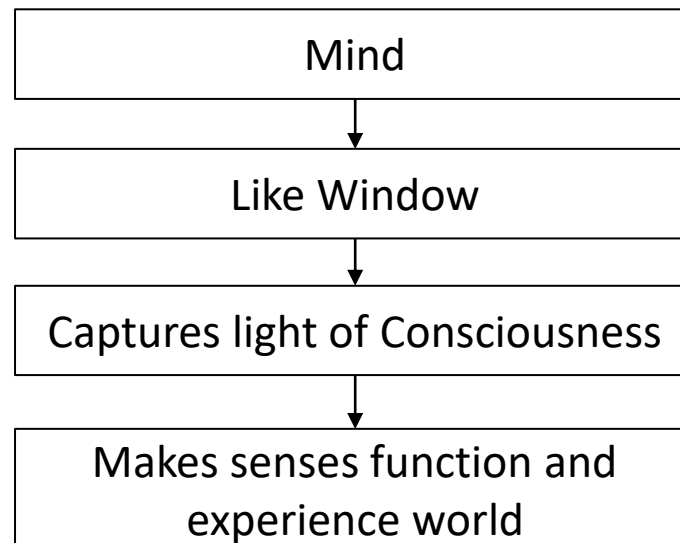


- **Shining means :**
  - Known in Vedanta, stands cognized, seen, illumined.
  - Knowability called Shining.

- When universe was not born (Manifested) Atman was shining, known to itself as pure existence.
- It was in absoluteness as one unalloyed, pure awareness.
- After the manifestation of the world, awareness is mixed, reflected awareness, not qualitatively different, goes unrecognized.
- Understanding this phenomenon clearly, intuitively is Moksha.
- **Knowingness not part of the world, independent principle.**

World	Chaitanyam
<ul style="list-style-type: none"> <li>- Jadam</li> <li>- 5 Elements</li> <li>- Prakrti</li> <li>- Dependent</li> </ul>	<ul style="list-style-type: none"> <li>- Sentient</li> <li>- Knowingness</li> <li>- Independent</li> </ul>

**Example :**



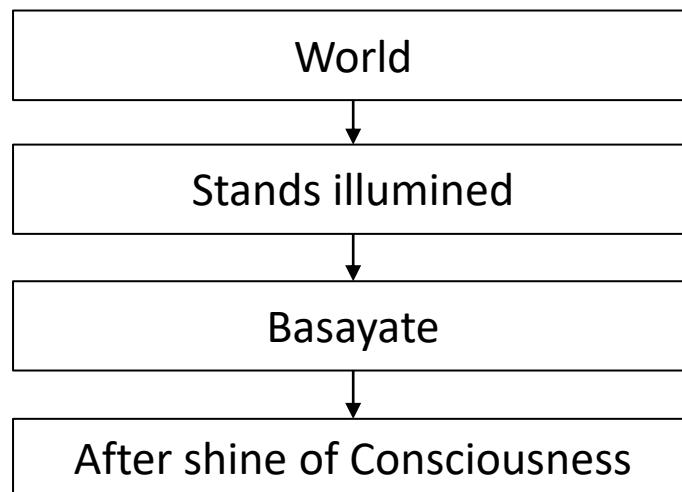
## Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastam jagat  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

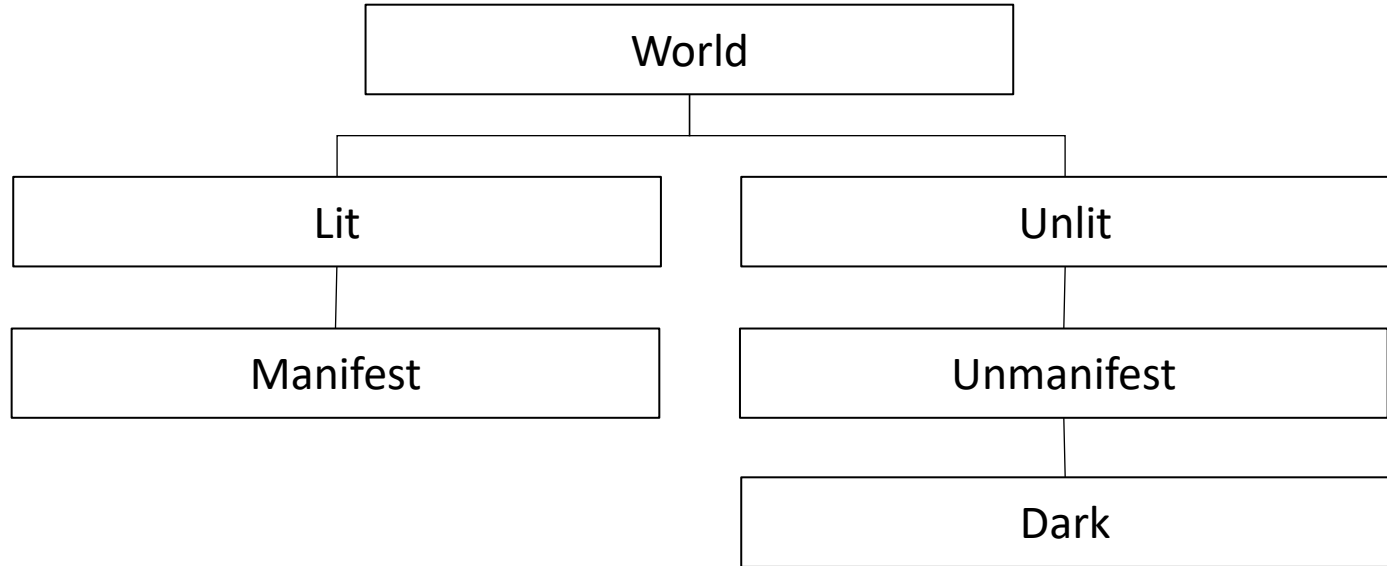
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- I see your inert body, not your consciousness.



## Nrsimha Tapania :

- Before world came, consciousness was shining.



- Consciousness always shining.

## Purva Pakshi Buddhist :

- If I am not 5 Koshas, I am Shunyam.

## Vedantin :

- **Experiencer, subject different from 5 Koshas.**
- **Can only indicate, can't give you experience of it.**
- Shastra classifies our experiences and shows our higher unknown nature.
- We are all searching for Ananda, fulfillment.
- Svayam Eva Anubutitvat, Already experienced, not object but subject.

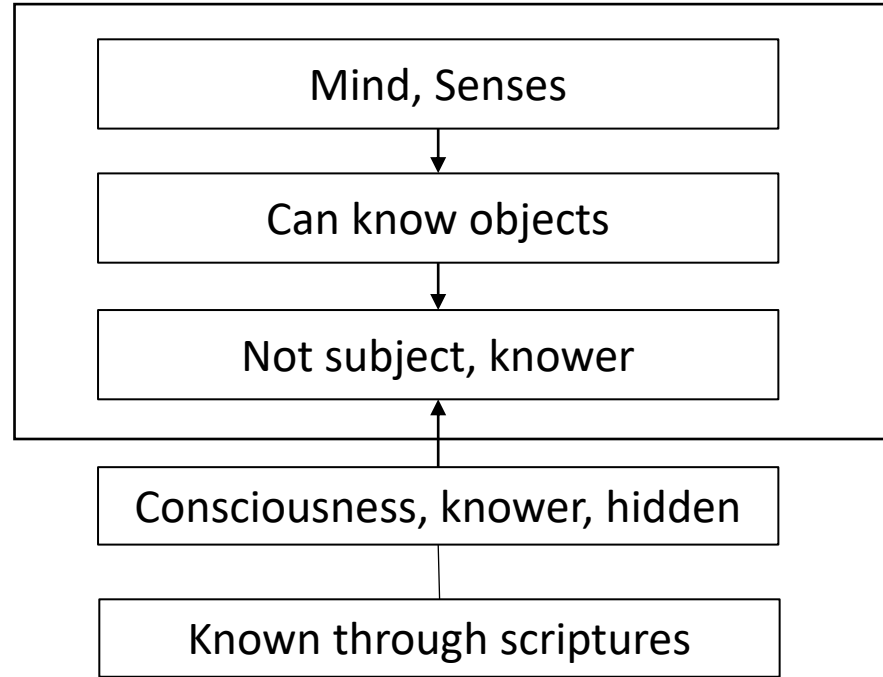
- Proof of existence is ever there as subject.
- Objects are objectified and hence known.
- What is beyond objectification = Subject.
- **Non objectification of subject is not proof for non existence of subject.**
- Self = Self experienced – self luminous.

## Verse 17 :

येनेदं जानते सर्वं तं केनान्येन जानताम् ।  
विज्ञातारं केन विद्याच्छक्तं वेद्ये तु साधनम् ॥१७॥

**Yenedaṁ jānate sarvaṁ tatkenānyena jānatam,  
vijñātāraṁ kena vidyāt-śaktaṁ vedye tu sādhanam ॥ 17 ॥**

How can that, by which the whole universe is known, be known by anything else? By what can the knower be known? The mind etc., the instruments of knowledge, can know their own percepts only. [Chapter 3 – Verse 17]





# I) Brihadaranyaka Upanishad : Chapter 4 – 5 – 15

## (Chapter 2 – 4 – 14 repeat of Meitriyi Bramana)

यत्र हि द्वैतमिव भवति तदितर  
इतरं पश्यति, तदितर इतरं जिघ्रति,  
तदितर इतरं रसयते, तदितर  
इतरमभिवदति, तदितर इतरं शृणोति,  
तदितर इतरं मनुते, तदितर इतरं  
स्पृशति, तदितर इतरं विजानाति;  
यत्र त्वस्य सर्वमात्मैवाभूत्,  
तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्,  
तत्केन कं रसयेत्, तत्केन कमभिवदेत्,  
तत्केन कं शृणुयात्, तत्केन कं मन्वीत  
तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्?  
येनेदं सर्वं विजानाति तं केन विजानीयात्?  
स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते,  
अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते,  
असितो न व्यथते, न रिष्यति; विज्ञातारमरे  
केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि,  
एतावदरे खल्वमृतत्वमिति  
होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara  
itaram paśyati, taditara itaramjighrati,  
taditara itaram rasayate, taditara  
itaramabhivadati, taditara itaram śṛṇoti,  
taditara itaram manute, taditara itaram  
sprśati, taditara itaram vijānāti;  
yatra tvasya sarvamātmaivābhūt,  
tatkena kaṃ paśyet, tatkena kaṃ jighret,  
tatkena kaṃ rasayet, tatkena kamabhivadet,  
tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta  
tatkena kaṃ sprśet, tatkena kaṃ vijānīyāt?  
yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt?  
sa eṣa neti netyātmā, agrhyo na hi grhyate,  
aśīryo na hi śīryate, asaṅgo na hi sajyate,  
asito na vyathate, na riṣyati; vijñātāramare  
kena vijānīyāt, ityuktānuśāsanāsi maitreyi,  
etāvadare khalvamṛtatvamiti  
hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājñā-vaalkya left. [4 - 5 - 15]

- No instrument can know the knower, Sakshi, principle of effulgence.
- “This” (Jagat) – object of knowledge known by mind and senses.
- Shabda, Sparsha, Rupa, Rasa, Gandha = Objects of Consciousness, knowledge.
- Emotions : Love, Hate, Kindness, Jealousy, Anger
- Concepts : Understood through intellect.
- 3 Avasthas – known as an object.
- **In sleep – know nothing, nothing = Object of knowledge.**

- Yena Idam Sarva Vijnati – Tam Kena Vijaniyam.
- All Idam = Sarvam Jagat.
- Tat Sakshinam, Jnana Svarupam – Kena Yena Vijaniyat?
- That Sakshi knower, who can know that?

### **Meditate :**

- **Senses – mind are Sadhana – Instruments (Antar, Bahish) of knowledge, have limited capacity, only realm of Object not subject.**
- Self has no colour, form, taste, smell, sound, touch.
- Atma, subject has no properties.
- Senses know only properties.

### **Katho Upanishad :**

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death.

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।  
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

Asti-tyevo-palabdhyah tattva-bhavana cobhayoh,  
Asti-tyevo-palabdhasya tattva-bhavah prasidati ॥ 13 ॥

The Self is (first) to be realised as existing and (then) as It really is. Of these (aspects), the real nature of the Self that has been known as merely existing, becomes evident to the seeker.

- **Senses + Mind function only in realm of known.**

**Gurudev – Example :**

- Torch can't know brand of battery.
- Take out put in front, no light.

- **Can't dissociate subject from object in the realm of known, go to another realm, sleep state to cognize consciousness.**

## Verse 18 : Self can't be know, objectified by Anyone

स वेत्ति वेद्यं तत्सर्वं नान्यस्तस्यास्ति वेदिता ।  
विदिताविदिताभ्यां तत्पृथग्बोधस्वरूपकम् ॥१८॥

Sa vetti vedyaṁ tat sarvaṁ nānyas tasy-āsti veditā,  
viditāviditābhyāṁ tat pṛthag-bodha-svarūpakam ॥ 18 ॥

The self knows all that is knowable. There is no one to know it. It is consciousness or knowledge itself and is different from both the known and the unknown (as also of the knowable and the unknowable). [Chapter 3 – Verse 18]

- Self knows all that is knowable (Objects).
- Consciousness is different from known and unknown.

## Svetasvatara Upanishad :

नवद्वारे पुरे देही हंसो लेलायते बहिः ।  
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ १८ ॥

navadvare pure dehi hamso lelayate bahih ।  
vasi sarvasya lokasya sthavarasya carasya ca ॥ 18 ॥

It is He who resides in the body, the city of nine gates. He is the soul that sports in the outside world. He is the master of the whole world, animate and inanimate. [Chapter 3 – Verse 18]

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।  
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah ।  
sa vetti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam ॥ 19 ॥

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

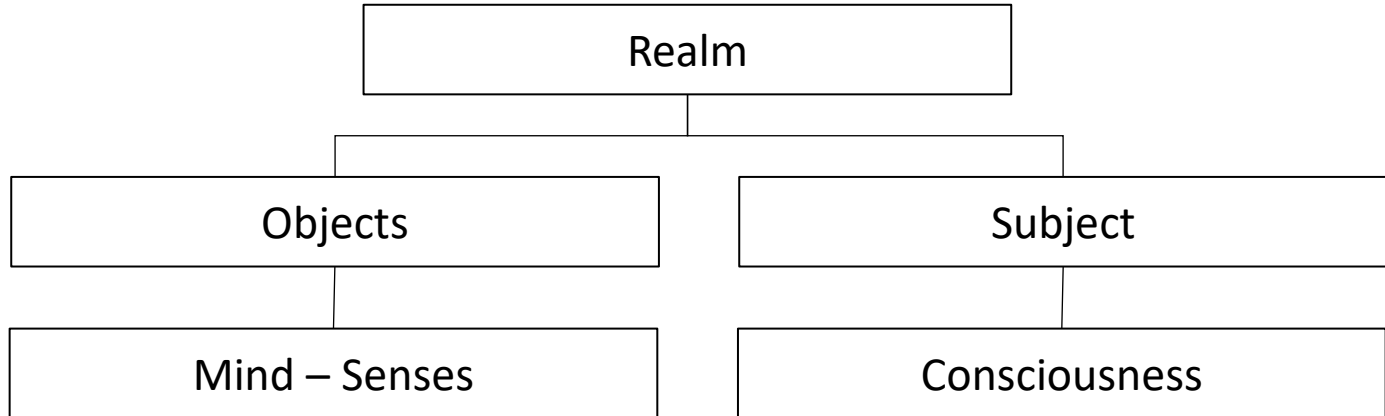
## Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

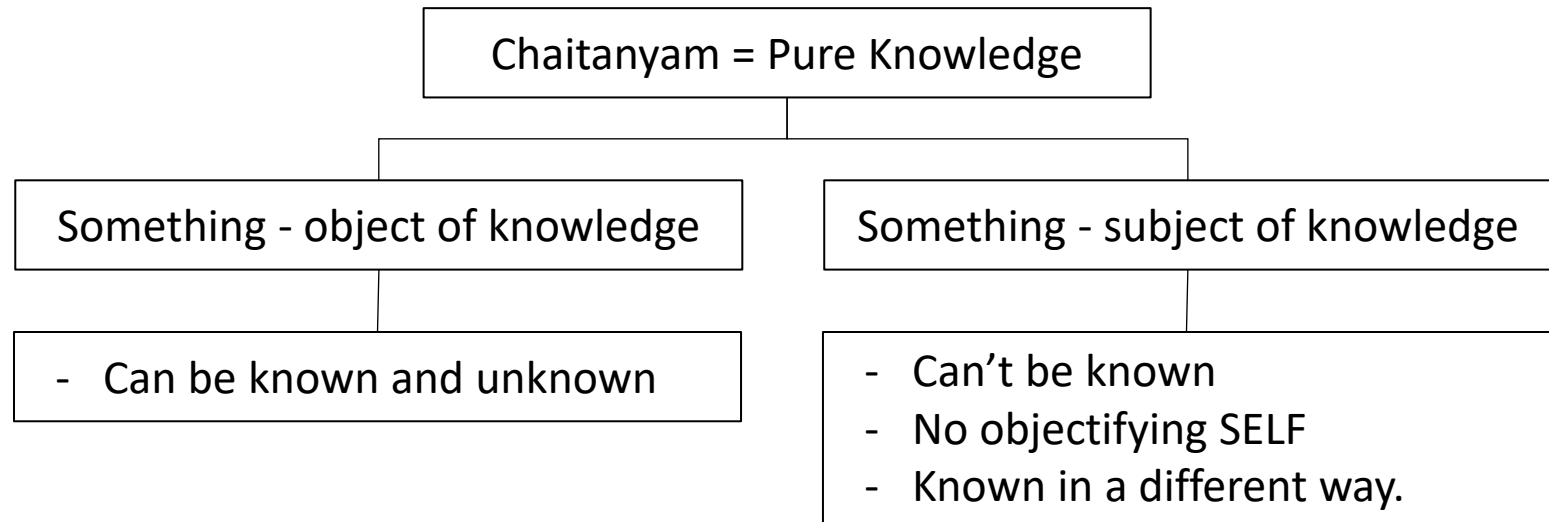
*Yad vaca'nabhyuditam yena vagabhyudyate*  
*Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [I – 4]

- **Awareness can't be made an object of knowledge.**
- It is in + through all objects, which are known.
- Objects are contents of consciousness.
- Contents can't know the container.



## Revision :



- SELF known by itself, Svayam Jyoti.
- It has only one object = SELF = Atma.
- There is no knower of SAKSHI.
- Consciousness different from the known and unknown objects of matter.
- I am, Consciousness, Bodha Svarupam, subject, substratum of the entire Universe.
- Different from known, unknown objects, Svayam Jyoti.
- Objects perceived through senses and mind.

Senses	Mind	SELF
<b>Know :</b> <ul style="list-style-type: none"> <li>- Shabda, Sparsha, Rupa, Rasa, Gandha</li> <li>- Gross, Sthulam</li> <li>- Panchikarana Pancha Mahabuth</li> </ul>	<b>Knows :</b> <ul style="list-style-type: none"> <li>- Sukshma Shariram, made of subtle elements</li> <li>- Emotions</li> <li>- Vrittis</li> <li>- Concepts</li> <li>- Illumined by Consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- Svayam Jyoti</li> <li>- Subject</li> <li>- Spiritual principle</li> </ul>

- Sthula, Sukshma Jagat Vidita, Avidita through instruments of comprehension

**Avidat :**

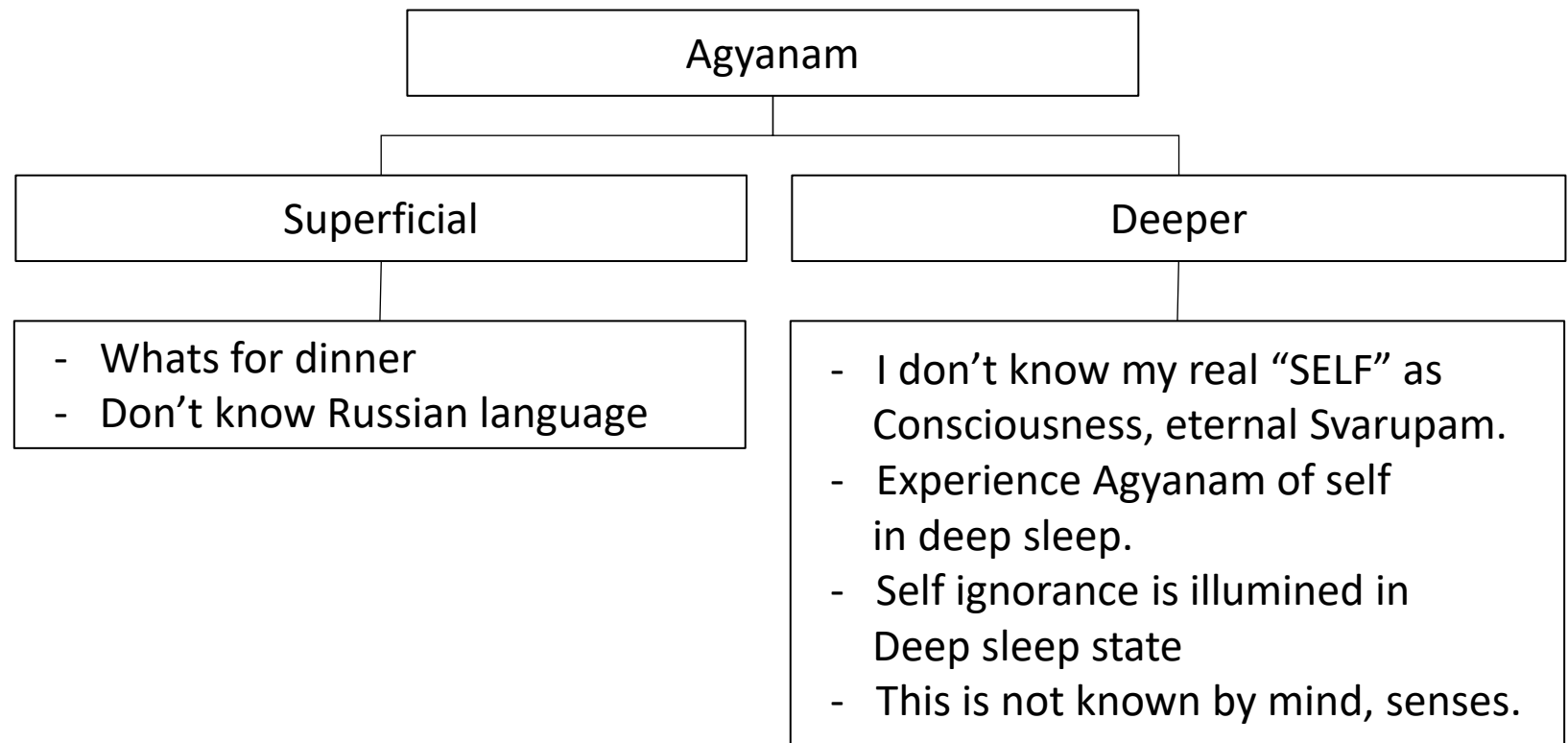
- Vasanas
- Causal world
- Agyanam



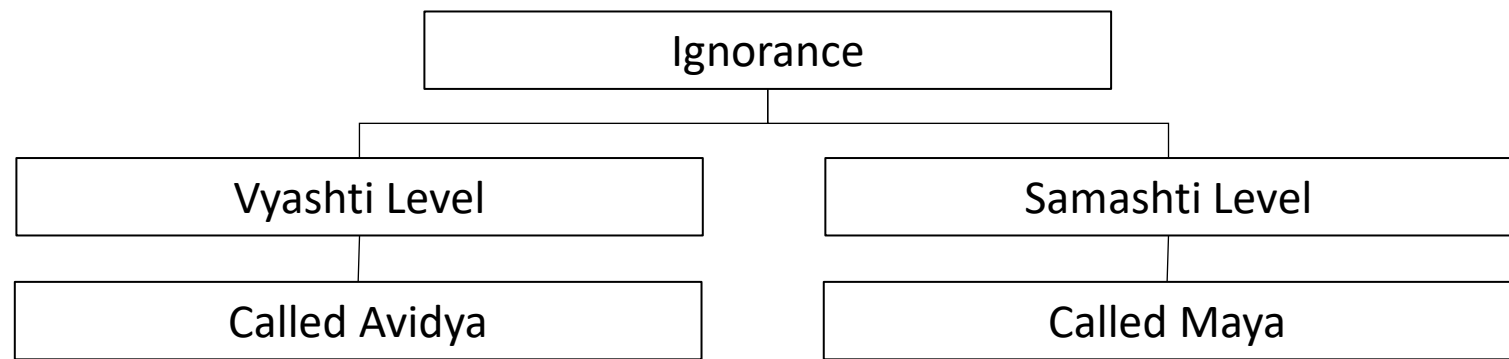
Not known through senses + Mind,  
not totally unknown



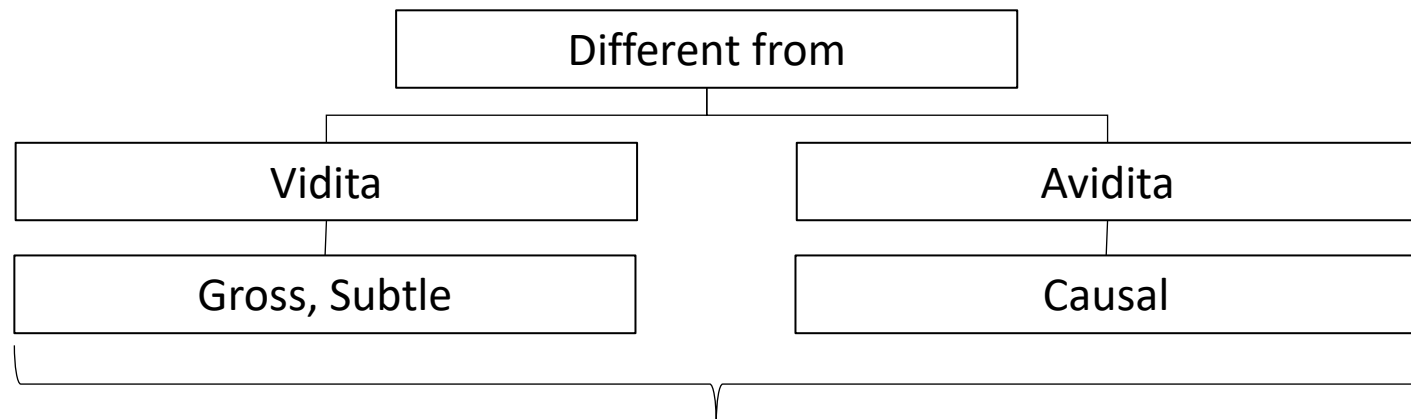
- If Agyanam was totally unknown, there will be no room for its existence.
- How Agyanam is known?
- I know – I don't know
  - Don't know French, is superficial, Vidita only
  - It's a thought
  - Thoughtwise known, unknown.



- I knew nothing in deep sleep.
- Nothing = Concentrated Maya.



- Consciousness – Not gross, subtle, causal universe



- All objects of Consciousness
- Rise and fall in Consciousness
- 3 states of mind rise and fall in consciousness

### • **Who causes all experiences? Consciousness**

- Consciousness is proof of experienced world.
- To say no consciousness requires consciousness.
- No proof for absence of Consciousness.

## Verse 19 : Consciousness is container, all objects and beings are content

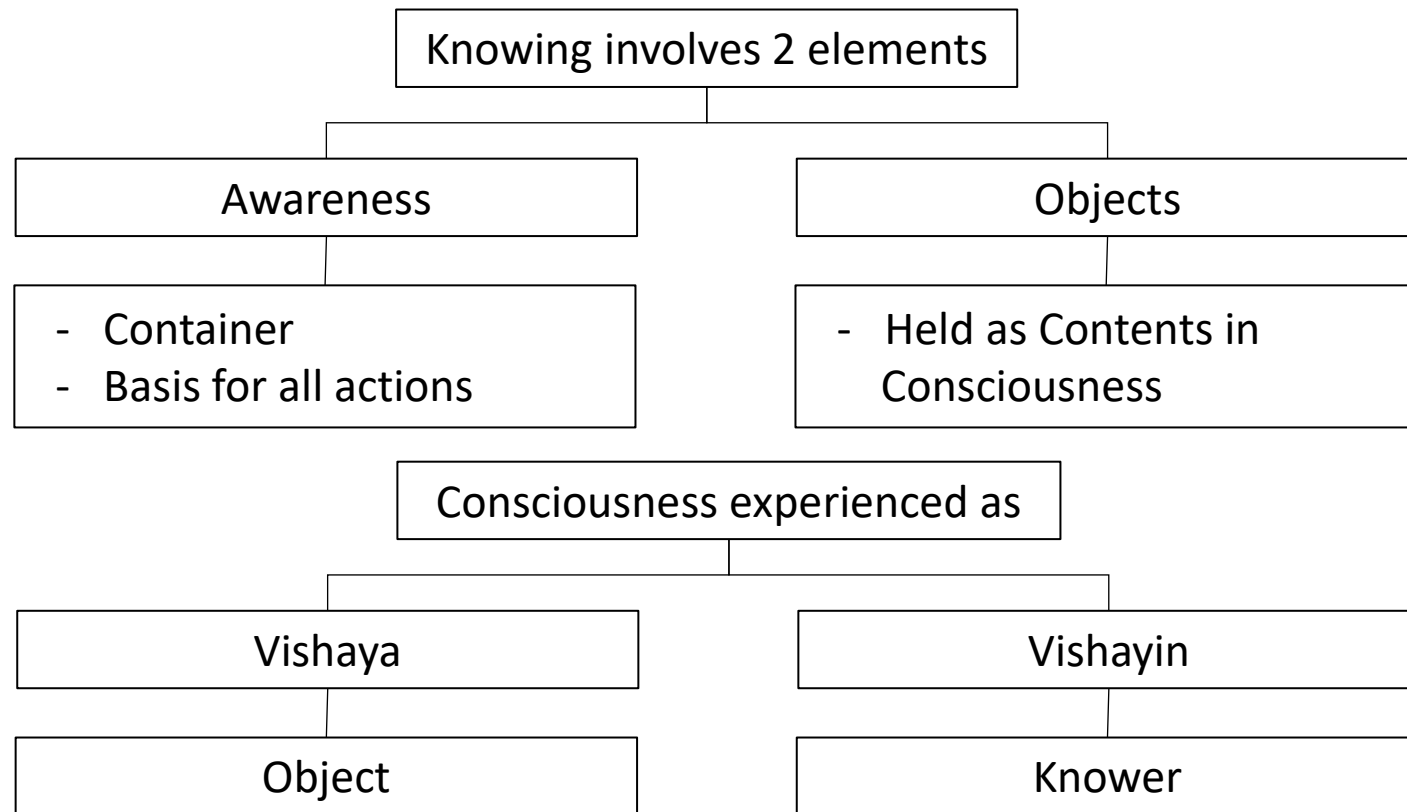
बोधेऽप्यनुभवो यस्य न कथंचन जायते ।

तं कथं बोधयेच्छास्त्रं लोष्टं नरसमाकृतिम् ॥१९॥

Bodhe'pya-nubhavo yasya na kathañcana jāyate, taṁ

kathaṁ bodhaye-cchāstraṁ loṣṭaṁ nara-samā-kṛtim ॥ 19 ॥

How can a man teach scriptures to one who is a man only in form but who is so dull as not to experience what consciousness is in every act of knowing a thing? [ Chapter 3 – Verse 19]



- SELF ever experienced directly Aparokshattava, not Pratyakshatvena not as objects... Shabda... Sparsha....

- SELF, not experienced as Vritti, thought, and not by others telling me about SELF (Paroksham).
- You are self Luminous, shining by yourself.
- All Vyavahara because of Consciousness.
- Consciousness illumines Sun, Moon, Stars...
- Who knows nothing – is Consciousness.

## Verse 20 : Never say – I don't know what consciousness is, I must know it now :

जिह्वा मेऽस्ति न वेत्युक्तिर्लज्जायै केवलं यथा ।  
न बुध्यते मया बोधो बौद्धव्य इति तादृशी ॥२०॥

Jivhā me'sti na vetyuktiḥ-lajjāyai kevalam yathā,  
na budhyate mayā bodho boddhavya iti tādrśī ॥ 20 ॥

As it is shameful for a man to express doubt if he has a tongue or not, so also it is shameful to say, 'I do not know what consciousness is I must know it now'. [Chapter 3 – Verse 20]

### Example :

Shameful to say	Shameful to say
I don't have a tongue	I do not know Consciousness, I must know it now

- Do you experience the statement you are saying?
- **I am aware of what I speak.**
- **That awareness is Consciousness.**
- I have delusion, knowledge, ignorance is known to me the awareness.
- Knowledge of Consciousness can happen in a fraction of a second.
- Consciousness not old, young.
- To Achieve, need to put effort.
- **Realisation not to be newly accomplished, but ever obtaining fact.**

- In the end, realise Sravanam, Mananam, Nididhyasanam is a foolish journey.
- We come back to same place Consciousness, from where we started.
- **Dream, waking not there, only consciousness alone exists.**
- Consciousness is ever present, 3 states of mind, relative, apparent, come and go.
- Wake up to SELF...
- Tat Tvam Asi... you are that Consciousness, ever existent principle, Satyam, Jnanam, Anantham.
- Sravanam.. Realise
- Mananam.... Clear doubts
- Nididhyasanam.... Drop habitual notions.
- How much Sravanam, Mananam, Nididhyasanam depends on our readiness.
- Knowledge remains same before and after study.
- If ego co-operates, settles down, awareness realised very easily.
- Ego never co-operates, till Joy of Upanishads is Drunk, then ego quietens.

### Example :

- Arunagiri Nadha... great Murugan Bhakta climbed Thiruvannamalai.

## Lord Subramaniya – Guru.. Taught :

- “Summa Iru” for the ego.
  - Keep quiet, be at ease.
  - Be still, just be, relax.
  - Let ego – I – thought drop, settle down, then realisation, peace, happiness of Atma is instantaneous.
  - I always experience world in realm of ignorance of SELF.
  - Falsify ego I, mind.
  - Chapter 1 – 15 – Panchadasi.. Summa Iru... is the only teaching.
  - Otherwise mind goes to Samsara...
  - Medicine same in all chapters... quieten the “Ego – I”.
  - Mine... my possessions all based on “Ego I” rising up in waking state from Sakshi I.
  - W.r.t. body, mind, sense, Upadhi, I have sense of I.
- **I – without I and mine = Sakshi, Chaitanyam, Turiyam.**
- Pure Consciousness – Minus – Individuality and sense of possessiveness is the ultimate truth.
  - I – minus - (Small i + mine)
    - Truth = Consciousness

## Revision :

- Consciousness reveals itself distinctly without any doubt.
- Pratyaksha can have obstacles.
- **SELF unforgettable, unignorable, always known.**
- Inert body appears conscious.
- SELF does not appear ignorant, inert.
- In ignorance, self not forgotten.
- I don't experience consciousness, is not true.
- Consciousness can never be denied.
- How to experience this consciousness?



## Verse 21 : How to determine consciousness?

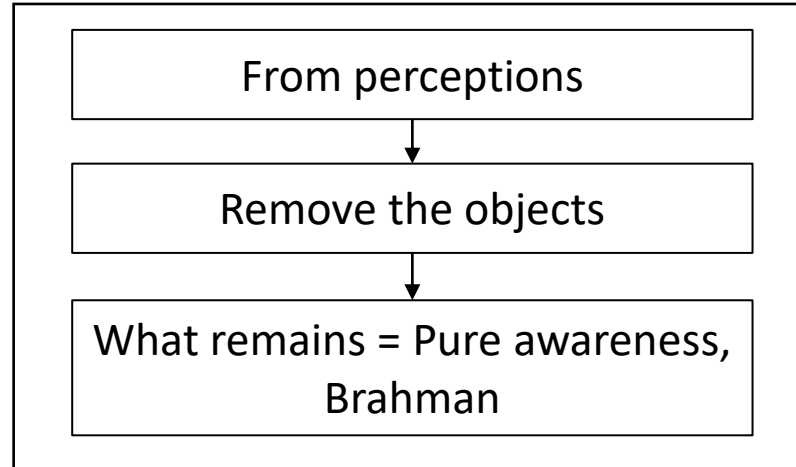
यस्मिन्यस्मिन्नस्ति लोके बोधस्तत्तदुपेक्षणे ।

यद्बोधमात्रं तद्ब्रह्मेत्येवंधीर्ब्रह्मनिश्चयः ॥२१॥

Yasmin-yasminn-asti loka bodhas-tat-tad-upekṣaṇe,

yadbodha-mātram tad-brahmeti-evam dhīr-brahma-niścayaḥ || 21 ||

From whatever objects are perceived, dismiss the objects and what remains, viz., the pure consciousness, the awareness only, is Brahman. Such an understanding is called the determination of the nature of Brahman. [Chapter 3—Verse 21]



- Consciousness minus objects = Pure Awareness.
- Drop attention to object, consciousness, awareness revealed.
- Lack of attention is problem.

I See	Pot / Wife / Son
<ul style="list-style-type: none"> <li>- Awareness</li> <li>- Light of stage, forgotten</li> <li>- Mind rewired after study of scriptures to cognise awareness</li> </ul>	<ul style="list-style-type: none"> <li>- Our focus now</li> <li>- Mind now wired to see objects.</li> </ul>

#### a) Yat Bodha Matram Tat Brahma :

- Commonality, non specific foundation of all experiences.

- **Consciousness = Object + thought**
- **Thought – object = Consciousness**  
**= Only Bodha, Awareness**  
**= Brahman**

- Don't bother about objects, thoughts in meditation.
- Focus on awareness, foundation, substratum, in which all thoughts arrive and depart.
- Awareness spiritual light illumines all thoughts.
- I am that spiritual immortal light of the world.

#### b) Upeksha :

- Discard, disregard, nonattention, effortless.

### c) Iti Brahma Dhihi :

- In Brahma Guha, hidden is you yourself in which 3 states come and go.

Vishaya	Vishayin
<ul style="list-style-type: none"><li>- Object</li><li>- Shabda</li></ul>	<ul style="list-style-type: none"><li>- Subject</li><li>- Knower of objects</li></ul>

### Adhyasa Bashyam :

- Asmat Pratyaya Gochara.

I See	Object / I know object
<ul style="list-style-type: none"><li>- Vishayin Pratyaya</li><li>- Asmat Pratyaya</li><li>- I – though</li></ul>	<ul style="list-style-type: none"><li>- Yushmat Pratyaya</li></ul>

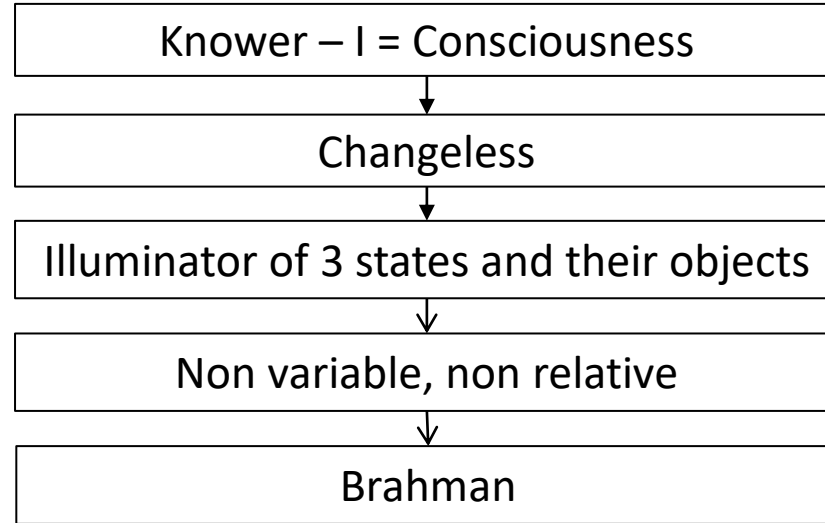
### Dritharashtra – Sanatkumara :

- What is spiritual death?
- Pramata's Inattentiveness is spiritual death.
- Be attentive – realize now.

- **Vedanta gives a new eye to be attentive.**

## Revision :

- Knowingness does not change in all 3 periods : Past, present, future.
- Without object, there is no knowing.



## Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- Consciousness is known in and through all thoughts.
- Thought is doorway to Brahman.
- Why we do Pancha Kosha Viveka?
- Shortest way to Brahman.

## Verse 22 : Sakshi of 5 Koshas, Uninvolved, unaffected is the real nature of the SELF

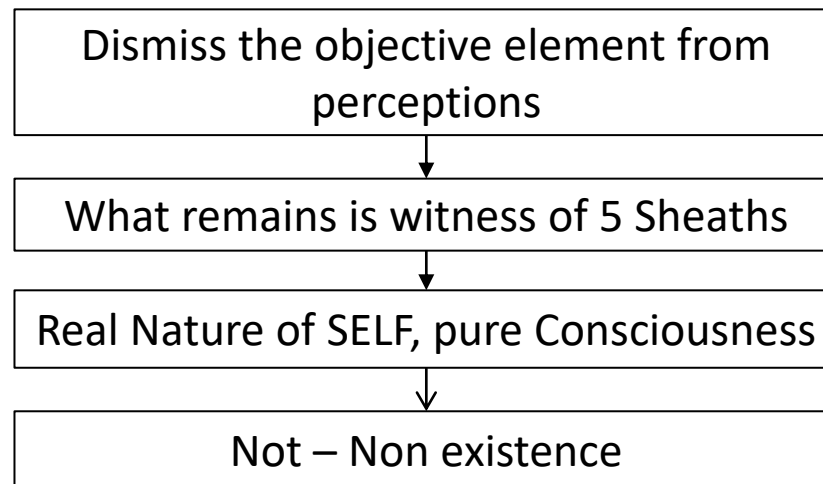
पञ्चकोशपरित्यागे साक्षिबोधावशेषतः ।

स्वस्वरूपं स एव स्वाच्छून्यत्वं तस्य दुर्घटम् ॥२२॥

Pañca-kōśa parityāge sākṣi-bodhā-vaśeṣataḥ,

svasvarūpaṁ sa eva syāt-śhūnyatvaṁ tasya durghaṭam ॥ 22 ॥

By dismissing the objective element, i.e. the five sheaths, what remains is the witness of the sheaths. That is the real nature of the Self (viz., pure consciousness). Non-existence cannot be attributed to it. [Chapter 3–Verse 22]



a) How one comes Vishayin? By Pancha Kosha Pari Tyaga – rejecting 5 Koshas.

- Reject 5 Koshas as Anatma – Not me



Physical body, physiological functions, Vayu Vikara, mind, sense organs – Karanam, intellect + sense organs – Karta, Ananda Maya Kosha – Priya – Moda – Pramoda – Nidra Vrittis – (Samanya Ananda).

## b) What is rejection of 5 Koshas?

- Ananthatva Dhi Tatra.
- Understanding them as non-self.
- Crystallisation of knowledge = Clarity.
- Forgetting 5 Koshas = transcending 5 Koshas.
- Paradigm Shift = Self awareness
- Paramartikam.

## c) Sakshi Buta Avaseshataha :

- What is left?
- Knower, illuminator of all 5 Koshas.
- Sakshat Ikshate.
- Directly perceive, known.

• **Sakshi doesn't know mind through eyes or through thoughts, instruments.**

• **Sakshi knows directly without any medium, effortlessly.**

- In sleep, I exist.
- Effort brings modification, change, in the user, Karta.
- There should be no I-ness in 5 Koshas.

• **Mind knows object through a thought.**

Senses – Mind	Sakshi
<p>I) Medium</p> <ul style="list-style-type: none"> <li>- Effort required</li> <li>- Vikara happen</li> <li>- Senses mind tired</li> <li>- Jnana, Karma Indriyas tired</li> <li>- Need rest</li> </ul> <p>II) Intellect borrows light of consciousness and knows</p> <p>III) 5 Koshas involved in all transactions</p> <p>IV) 5 Koshas rejected as non-SELF</p>	<p>I) Non – instrumental awareness</p> <ul style="list-style-type: none"> <li>- Knowledge</li> <li>- Nirvikara</li> <li>- Never tired of knowing the mind</li> <li>- In young age don't realise body, mind</li> </ul> <p>II) Sakshi medium-less knower</p> <p>III) Bodha Consciousness alone remains at the end of all transactions in waking, dream, sleep</p> <p>IV) Sakshi realised on giving up 5 Koshas, 3 Avasthas, 3 bodies.</p> <ul style="list-style-type: none"> <li>- Brahman known as my own SELF.</li> </ul>

- What remains after negation of 5 Koshas = Illuminator.
- Known as SELF of you and SELF of the world.

**d) I – Sakshi = Brahman = Svasvarupam, Sa Eva Syat**

- Brahman = Nature of God.
- Consciousness, Prajnanam, illuminator should be known as Brahman.
- Do Panchakosha Viveka and know your “SELF”.

Vishayi	Vishaya
<ul style="list-style-type: none"> <li>- Oneself</li> <li>- Illuminator, knower of 5 Koshas</li> <li>- Beyond all bondages</li> <li>- Supreme reality</li> <li>- Nitya Mukta, Buddha Shuddha Svarupa</li> </ul>	<ul style="list-style-type: none"> <li>- 5 Koshas</li> </ul>

- Absence of pure Consciousness = Shunya Vadins theory
- Vedanta = Consciousness which illumines 5 Koshas exists.

#### e) Durgatam :

- Impossible to say nothing remains.
- Impossible to establish existence an non-existing, Shunyam.

#### Conclusion :

- I) **Consciousness is Self – luminous.**
  - II) **Illumines 5 Sheaths**
  - III) **Is solid presence**
- **How can it be Shunyam, non existent.**



## Verse 23 : SELF certainly exists, never Shuyam

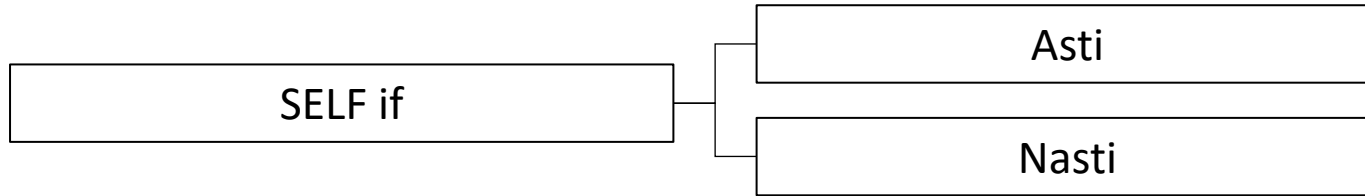
अस्ति तावत्स्वयं नाम विवादाविषयत्वतः ।

स्वस्मिन्नपि विवादश्चेत्प्रतिवाद्यत्र को भवेत् ॥२३॥

**Asti tāvat-svayaṁ nāma vivādā-viṣaya-tvataḥ,  
svasminnapi vivādas-cet prativādy-atra ko bhavet || 23 ||**

One's self is surely existing ; there can not be any opposition to that. Were it not so, who could be the opponent? [Chapter 3 - Verse 23]

- Ones SELF is surely existing.
- No opposition to it at any time.
- By doubting, one proves existence.
- At the beginning of discussion – you are there.
- At the end – you are there.
- Don't doubt presence of existence.
- W.r.t. you, there are no 2 positions.
- Only one – you are there, existent, absolutely.



- Then many problems.
- To argue person required, who is opponent?
- Win – win – for Advaitin in both cases

## Verse 24 : Through delusion alone a person says I don't exist

स्वासत्त्वं तु न कस्मैचिद्रोचते विभ्रमं विना ।  
अत एव श्रुतिर्बाधं ब्रूते चासत्त्ववादिनाः ॥२४॥

Svāsattvaṁ tu na kasmai-cid-rocate vibhramaṁ vinā,  
ata eva śrutir-bādhaṁ brūte cā-sattva-vādināḥ || 24 ||

Nobody, except through delusion, can entertain the idea that he does not exist. So the Sruti thus exposes the falsity of the position of one who denies the existence of the Self. [Chapter 3 - Verse 24]

- Through delusion alone, you can say, I don't exist.
- Vibramam = Delusion, unusual state of mind.
- **In Normal state, you will never say :**  
Let me not be there.
- In pain, suffering, abnormal state, you will say, let me not be there.

## Taittiriya Upanishad :

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।  
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो  
विदुरिति तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

asanneva sa bhavati | asadbrahmeti veda cet |  
asti brahmeti cedveda | santamenam tato  
viduriti tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (They) the world knows him to be existent. Of the former (Anandamaya Kosa), the self is the essence. [2 - 6 - 1]

- Asanneva Sa Bavati – Asat Brahmeti.. One becomes non-existent one who thinks Brahman / SELF is not there, himself becomes non-existent.
- SELF is called Brahman in Upanishad.

#### **a) Asat Brahma Iti Chet :**

- If Brahman not there, he becomes non-existent.
- Shunya Vada not accepted.
- Let self not be known, let self not be seen as object but as the subject consciousness.
- Because self not seen by eyes, don't conclude it is not there.
- Accept it as non-objectified presence.

#### **b) Atossya Ma But Vedatvyam Sva Syat Tvatva Me Buat :**

- Therefore, of the self let there be no knowability, objectification.
- Self = Subject, not object.
- After negating 5 Koshas, don't try to experience SELF as object.
- Accept its presence as subject.
- Self not object of cognition, knowledge, let there be acceptance of ones existence as the subject.
- It is subject of all knowledges.
- Its existence can't be denied.
- One who is seeing self as non-existent is the self.

- In deep sleep, I know, I am not there.

<b>I – know</b>	<b>I was not there</b>
<ul style="list-style-type: none"> <li>- Nature of Consciousness, Bodha Svarupa</li> <li>- Brahman</li> <li>- Awake all the time</li> <li>- I am knower of Ego I, Waker, Dreamer, Sleeper small I.</li> <li>- Consciousness is aware of presence, absence of ego</li> </ul>	<ul style="list-style-type: none"> <li>- Ego – I</li> <li>- Gone to sleep</li> <li>- Small I</li> <li>- Absence of ego admitted by Advaitin in deep sleep.</li> </ul>

## Verse 25 : SELF exists in 3 periods of time, accept it as fact

असद्ब्रह्मेति चेद्वेद स्वयमेव भवेदसत् ।

अतोऽस्य मा भूदेद्यत्वं स्वसत्त्वं त्वभ्युपेयताम् ॥२५॥

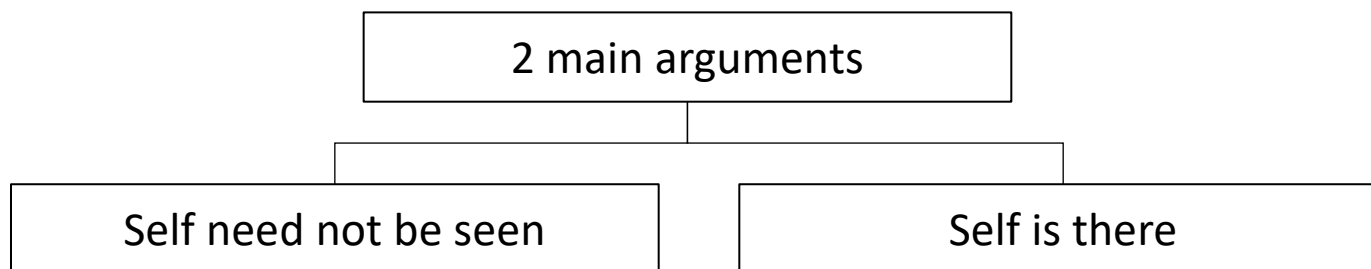
asad-brahmeti ced-veda svayameva bhaved-asat,

ato'sya mā bhūd-vedyatvaṁ sva-sattvaṁ tvabhyu peyatām ॥ 25 ॥

‘He who believes Brahman to be non-existent, becomes non-existent himself.’ it is true the Self can never be an object of knowledge. But you must accept the existence of the Self (identified with one’s own existence) as a fact. [Chapter 3 - Verse 25]

### Sva Satvam Tu – Abhyupetham :

- Nobody can deny ones own existence.
- Shunyavadin Answered.



### Who am I?

- Self + 5 Koshas.

In knowledge what is there	In ignorance what is there
Self + No Ignorance	5 Koshas

$$\bullet \text{ SELF} + \left\{ \begin{array}{l} 5 \text{ Koshas} \\ 3 \text{ Avasthas} \\ 3 \text{ Sharirams} \end{array} \right\} = \text{Ignorance}$$

- **SELF – 5 Koshas = Knowledge.**
- **In Knowledge : SELF alone is.**

- Pancha Kosha Viveka is required to say :  
Something in me is not an object but subject, not 5 Koshas.
- Vishaya – Vishayi Viveka.
- Self = Knower, Consciousness.
- Nature of knower clear when you negate the Sheaths of the knower.
- Come to know pure knower.
- Vishaya – Vishayi Viveka purifies knower and then makes you come to Sakshi, Sat, Existence.
- Know I am Brahman = SELF
- Consciousness = Lord.
- God in pure nature = SELF = Consciousness.

### Upadesa Sara :

वेषहानतः स्वात्मदर्शनम् ।  
ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣa-hānataḥ svātma-darśanam ।  
īśa-darśanam svātma-rūpataḥ ॥ 25 ॥

One who gives up the conditionings gains Self-realisation. The vision of the Lord as the Self is true God-realisation. [Verse 25]

## Revision :

- Self is not object of knowledge still it exists.

## Shunyavadin :

- Self is not known, hence it does not exist.

## Advaitin :

I) SELF is not known as object but is known as subject.

II) Not knowing, knowing, not proof of non-existence.

III)

Objects	Subject
Known through instruments – senses and mind	Known through Sruti

## Purva Pakshi Question : Verse 11

ननु देहमुपक्रम्य निद्रानन्दान्तवस्तुषु ।  
मा भूदात्मत्वमन्यस्तु न कश्चिदनुभूयते ॥११॥

Nanu deham upakramya nidrā nandānta vastuṣu,  
mā bhūdā-tmatvam-anyastu na kaścid-anubhūyate || 11 ||

(Objection) : By granting that the sheaths beginning with that of food (body) and ending in that of bliss (joy or sleep) are not the Self, yet (when they are negated), no further object remains to be experienced. [Chapter 3 – Verse 11]

## Answer : Verse 12 – 28

- Self is accepted as ever existent.
- What are properties, Dharma, Gunas of SELF?

## **REFERENCE :**

### **Talks :**

- Panchadasi – Chapter 3, by Swami Advayananda

### **Book :**

- Panchadasi of Sri Vidyyaranya Swami, by Swami Swahananda